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INSIGHTS INSPIRED BY GURBANI

OFFERED BY
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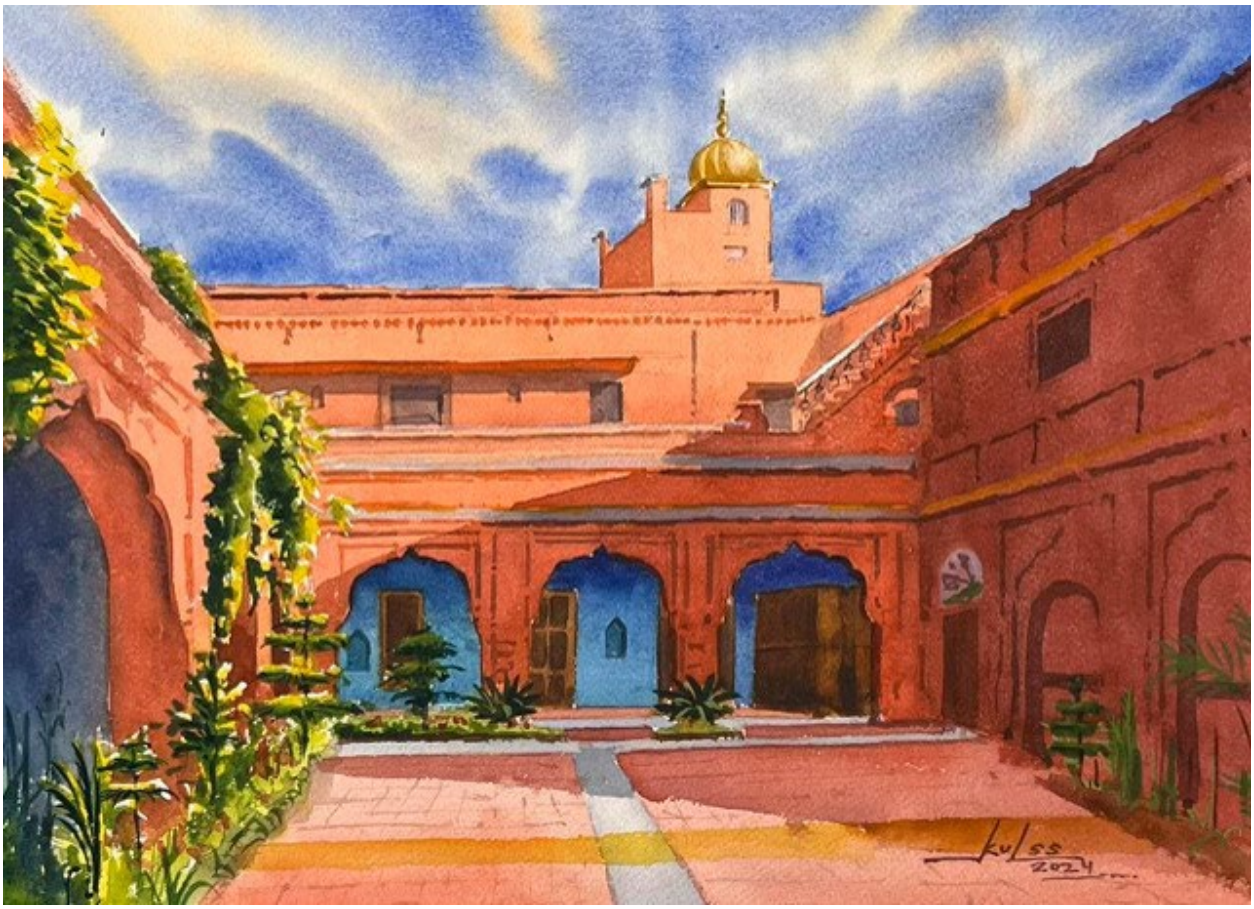
Guru Nanak Dev Ji



Courtyard view of Author’s ancestral home, Hazari Bhawan

Village Butala, District Amritsar, Punjab, India

Foreword

These Insights are based on Gurbani. It is stated with confidence that whoever reads these Insights will benefit morally and spiritually.

The serious reader, who internalizes the content of these Insights, will draw closer to Waheguru (God), by the Grace of Sri Guru Granth Sahib Ji.

Editor's Note

I have personally benefited from these Insights both as a reader as well as an editor to help collate for purposes of publishing this Insights document.

The gist of the message is that Waheguru Ji is within us. He is as close as our breath, and closer. Start your day by connecting with the Cause of all causes with utmost sincerity, heartfelt love and utmost thankfulness. You will build a True life, both here and hereafter.

Links and QR codes (Quick-Response Codes) have been provided for access to kirtan and other resources. QR codes can be scanned with an application on your handheld device or via the camera on your device to provide access to content.

Doubt annihilates faith in the Supreme Being. Belief in the Supreme Being annihilates doubt. Our choice is clear. Accomplish the goal of life of devoting to The Supreme Being by following the sermons of The True Guru.

Simran is defined as yaad or reverentially and lovingly repeating an attribute, such as The Name of Rab to unite the mind with Rab.

Anand is defined as a state of mind, with intense feelings of calmness, contentment, freedom from insecurity, fearlessness, control over temptations (ਵਾਸ਼ਨਾਵਾਂ).

Union with Rab is to gain thoughts and feelings that are embedded in divine wisdom of True Guru; to enlighten the mind with Guru's wisdom; to awaken the slumbering mind with Guru's wisdom. Union is climax of simran.

Sehaj is a state of mind in which the mind is in union with Rab. In Sehaj state of mind, simran is automatic, permanent and ongoing.

Climax of Bandagi/worship of Rab is Simran with Sehaj, emotional bonds and Anand.

The conduct of the worshiper of Rab is to entertain noble thoughts and noble actions; to feel aversion to ignoble thoughts and ignoble deeds.

The Lord has infinite attributes, and each attribute is unique. Reflect on any one of the attributes such as Lord is Giver of breaths. Giver of life. Mind instantly joins the stated attribute and thereby joins the Lord. If reflection on infinite attributes of Lord continues, then mind's connectedness and union with the Lord continues.

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To be grateful to The Supreme Being should be automatic and natural. Why is it not? There are reasons for it. First and foremost, The Supreme Being is hidden from our physical eyes. The natural outcome of this is that since we see our kith and kin and other people with our eyes from the earliest childhood but not the Supreme Being, even though He is the very cause of our existence. Another reason is that the mind does not accept the existence of Supreme Being even though parents take the child to Gurdwara, temple and church. What one does not see, does not exist. Next reason is destiny, kismet or bhaag which prevents discipleship of The True Guru.

The True Guru is in union with the Almighty. However, if destiny of a person is favorable, a Sikh or a disciple meets The True Guru. In due course of time the discipleship of The True Guru leads to dispelling of ignorance from the mind and is substituted with enlightenment. Now the mind 'sees' the Supreme Being manifested everywhere.

Acceptance of the true statements of True Guru unites the mind of disciple of Guru with the true statements about Rab and thereby with Rab. There remains no distance (ਵਿੱਥ, ਦੂਰੀ) between Rab and mind of disciple.

ਮਨੁ ਮਾਨਿਆ ਤੌ ਹਰੁ ਜਾਨਿਆ

GURMAT: The thoughts and emotions of The True Guru towards Waheguru Ji.

The thoughts and emotions of True Guru are in synch with the mind of Waheguru. The infusion of Gurmat into the mind of a disciple (Sikh) unites the mind of that disciple with the mind of True Guru and hence there is no separation between the disciple and The True Guru.

Union of True Sikh and True Guru must be viewed as union in the context of utmost humility on the part of the Sikh towards the Guru, not in the context of equality between the two. Similarly, the union of True Guru and Waheguru must be viewed in the context of utmost humility on the part of Guru towards Waheguru, not in the context of equality between the two. Guru Nanak Sahib repeatedly, in his Shabads, calls himself a ‘Daas’ of Waheguru Ji.

HAPPINESS: We feel happy in communicating with and by being in the company of near and dear ones. We feel happy in enjoying good health. We feel happy in pursuing our hobbies and so on.

We also feel happy when our mind is connected to The Supreme Being, the Giver of comforts, Fulfiller of our needs, Giver of contentment and Enabler of mastery over the baser emotions.

Listen and Benefit:

https://thegurunanak.com/punjabi/

Scan with your device.

A tapestry of Guru Nanak Dev Ji’s Travels

Gurbani, Wisdom of True Guru as expressed in Sri Guru Granth Sahib Ji, is the essence of all true and noble thoughts, and emotions. Gurbani joins the mind with God (Waheguru).

ਸੰਤ ਜਨਾਂ ਮਿਲ ਹਰਿ ਜੱਸ ਗਾਇਉ

ਕੋਟ ਜਨਮ ਕੇ ਦੂਖ ਗਵਾਇਉ

I sing praises of The Lord in the company of saints. Thereby sins committed over millions of lifetimes are destroyed.

Pain sporadic or continuous makes one aware of what hurts. Pain must be continuous for awareness to be of continuous pain. The Sehaj state of mind is when awareness of Guru (True Guru and Waheguru) is continuous. Continuous awareness of pain and continuous awareness of Guru are two different awarenesses and phenomena. We know what causes awareness of continuous pain by what hurts. Do we know what causes continuous awareness of Guru?

> *Response by Bibi Ji Harpreet Kaur Sandhu: Both dukh and sukh remind us about the presence of Waheguru. Humans tend to remember Waheguru more during difficult times. What is challenging is when we have all the comforts and things are going well in our lives that we be grateful and be aware of His Presence. And remember Him and be in awe of His creation and His blessings all around us.*

The emotional bonds between the contributors of Sri Guru Granth Sahib Ji and The Supreme Being are at their peak. They are exemplary to the Sikhs on their path to acquiring Gurmat.

Nothing is eternal except Rab.

Eternal is the mind in which Rab resides.

Eternal is the mind which is joined with Rab.

Eternal is the mind which remembers Rab.

Eternal is the mind which meditates on Rab.

Eternal is the mind which thinks profoundly about Rab.

What a stark admonishment to mankind! Every word is true. This persuasion by Kabir Sahib is to relinquish attachment to the temporary and false. Instead, face reality and join the mind with the True and Permanent.

Guru Amar Das Ji, third Guru, addresses a Pandit, a learned Hindu, and provides the Pandit Divine Wisdom, which is universally beneficial. To live life as a Manmukh is meritless. To live life in devotion to Waheguru, as instructed by True Guru is meritorious and praiseworthy.

Classical kirtan:

https://www.google.com/search?q=bhai+sarabjit+singh+laddi&ie=UTF-8&oe=UTF-8&hl=en-us&client=safari#ip=1

Scan with your device.

Kirtan by Bhai Sarabjit Singh Laddi (Hazuri Raagi, Sri Darbar Sahib)

Many people believe that The Supreme Being exists. However, only a few recognize that Jot, Aatma or the Soul of The Supreme Being exists within each person. This is like the Sun spreading its rays far and wide.

Not only does Jot enable all functions of body and mind, but Jot is inseparable from the body. Jot is the cause of the body being alive. Devotion to The Supreme Being with reverence and love should be the natural response of all.

Gurmat is wholeheartedly aimed at bhakti or devotion or worship of The Supreme Being. Hence there is nothing better than this engagement. In fact, whatever draws the mind away from worship of Supreme Being is worthless and self-degrading.

Guru Ji addresses the great Provider, who is right in front of Guru Ji. The words used are true. If a Sikh uses the words of Guru in addressing the Lord and can say the words with a true heart, then Guru and Lord have both blessed the Sikh with the choicest blessing.

Sukhmani Sahib Resource:

https://m.youtube.com/watch?v=YH97pw0DBIQ

Or scan with your device.

Sukhmani Sahib Kirtan

Devotion to God with humility, reverence, love and gratefulness, as instructed by The True Guru, is the theme that runs in Gurmat and Gurbani.

That one leap of mind, which, with the help of The True Guru, puts it in ਸ਼ਰਨ Sharan of Rab, is a true blessing!

Centering of the mind on The Guru and Waheguru always is possible only with Grace, ਕਿਰਪਾ, Kirpa.

Beseech the Lord of Grace: ਧਾਰ ਕਿਰਪਾ ਸੁਵਾਮੀ ਮੇਰੇ ਦੁਤੀਆ ਭਾਉ ਨਿਵਾਰ। Lord be kind. I entreat that you remove my estrangement with thee.

Only True Guru, who is in union with Waheguru, can unite the disciple with Waheguru. All other efforts to cleanse the mind and unite with Waheguru are fated to be unsuccessful.

Guru Ji gives several examples of seemingly impressive characteristics of persons who are devoid of any merit. To associate with such a person is to experience betrayal in the end, the time of need.

If one's goal is to purify the mind, then there is only one way to achieve this. Become a disciple of True Guru, whose mind is pure and is in union with Waheguru and learn how to worship Waheguru.

Additional resource, Bibi Bhani – An Exemplar of Seva:
https://www.wearesikhs.org/meet_bibi_bhani

Scan with your device.

Meet Bibi Bhani

Devote to the Creator and Ruler over all Creation. Devote earnestly and reap salvation.

If the all-pervading Creator grants loving remembrance of Self, only then can one get absorbed in Self, with the guidance of True Guru.

How does a disciple get guidance from Guru? Guidance is had by reading and listening to Gurbani with a passionate heart, with a deep desire to understand Guru's sermons.

This Insight was delivered by the author in the month of May - Today is Sangrand, the first day of Jeth month. May we all be blessed with good things. Maheena Sukh da charey.

Within your mind, draw attention to Satguru and Waheguru. Both are manifest in the body. The mind tries to connect with both as if they are outside somewhere. Focus the mind on the presence of both within. Try this and notice the instant of union within.

Of course, the mind cannot fathom the greatness of Guru and Waheguru, who are both within. And their greatness is manifest in all and everywhere outside of the body, as well.

Life experiences alternate. Sometimes one experiences Sukh. Other times one experiences Dukh. If mind has sought permanent support of Akal Purkh and Sri Guru Granth Sahib Ji in utmost humility, then one is surely granted support. One is blessed with 24 hours of Simran with Guru and Waheguru, both in Sukh and Dukh.

Guru Ji says, “Who to label as good or bad, for there is no other than Him, only Him, only Him”. There are those in the world who witness only the Creator everywhere. There are those who witness only the endless variety in world, but no Creator. The minds of those who witness the Creator everywhere in the world, are enlightened with Guru’s wisdom. They are humble, reverent and grateful to their Creator.

To whomsoever, Supreme Being provides shelter (protection), gets all the blessings. How does one know that The Supreme Being has provided shelter? The answer is if one knows, by the Kirpa of True Guru, that the Supreme Being is one’s Lord and one is sewak (sheltered) of The Supreme Being.

Addition Resource:

https://youtube.com/watch?v=3YveAXl6SjY&feature=share

Scan with your device.

Guru Nanak Dev Ji's Teachings on Hukam (Divine Order)

The first Shabad has a very beautiful tune. The words may be difficult to follow. These Ragis graced our house when Bibi Ji (my mother) was with us.

https://www.sikhnet.com/gurbani/album/diamonds-of-eternity-volume-1

Scan with your device.

Diamonds of Eternity Volume 1

> *Note: The author and his wife Bibi Ji Tej Kaur's Stockton home was graced by both ragis, Bhai Avtar Singh Ji and Gurcharan Singh Ji with Kirtan performance. It is especially noteworthy that the author's mother, Bibi Ji Raghbans Kaur Ji was visiting the family and was present at the time of the Kirtan.*

Rab is in ever-Chardi Kala. A Sovereign Ruler over all Creation. Ever-blissful, ever-peaceful, ever-in-absolute-contentment, ever self-sufficient, ever-fearless, ever-doubt free, ever-responsive to genuine entreaty, ever-protective and supportive of devotees.

The person who is in love and in reverence devotes to and associates with Rab, is in union with Rab. That person automatically and naturally acquires the temperament of Chardi Kala (Dynamic Optimism).

Rab appears in the mind and on the tongue as soon as the obstacle between Rab and mind gets removed. The obstacle is nonrecognition of the value of dust of feet of saints (Those who are in union with Rab). If the mind reveres the saints at that level, then Rab appears in the mind and on the tongue of a reverent person. Where are such saints? Don't have to look elsewhere. Sri Guru Granth Sahib Ji.

Additional Resource:

https://www.sikhnet.com/gurbani/album/diamonds-of-eternity-volume-2

Scan with your device.

Diamonds of Eternity Volume 2

ਸੱਚੇ ਗੁਰੂ ਦੇ ਬਚਨਾਂ ਨੂੰ ਸਵੀਕਾਰ ਕਰ ਲੈਣਾਂ ਯਨੀ ਸੱਚੇ ਦਿਲ ਨਾਲ ਮਨ ਲੈਣਾਂ ਅੱਰ ਉਹਨਾਂ ਉੱਪਰ ਚਲਨ ਦੀ ਪੂਰੀ ਕੋਸ਼ਿਸ਼ ਕਰਨੀ ਰੱਬ ਨੂੰ ਮਿਲਣ ਦਾ ਤਰੀਕਾ ਹੈ।

To accept the teachings of True Guru with a true heart and to try hard and make the best effort to follow the path shown by Guru, is the way to unite with Rab. In union with Rab, one lives a contented and blissful Anand Wallee life. The teachings are learnt by listening or reading Gurbani, with understanding.

The fact is that Thakur, Owner of all Creation, exists and rules over All Creation. Thakur is manifest in everyone and everywhere. The Guru guides the true seeker to see and meet the Thakur. Then Maya is relegated to the status of service instead of ruling over the successful seeker, the devotee of Thakur.

As taught by the Guru of Truth, The Supreme Being offers companionship to a person in return for the person understanding oneself as well as understanding The Self of Supreme Being.

All ‘valuables’ are temporary and finite in nature. In contrast, Ram Naam, which dwells in the heart of a devotee, is permanent, infinite, most valuable and granter of bliss which is forever.

Without learning Brahm Gyan, The Divine Wisdom, from The Guru of Truth, one is trapped in the cycle of birth and death and is answerable for the deeds done in life. Brahm Gyan is constituted of Precepts related to Waheguru and Emotional Bonds with Waheguru.

It is only after acquiring a superior level of Practiced Awareness of Brahm Gyan that mind is freed from the trap of birth and death cycle. In this state of awareness of Brahm Gyan, the mind loses its separation from Waheguru. The mind gets united with Waheguru, like a drop of water merges with the ocean. Mind's separate identity ends. Mind is lost in Waheguru and is unable to express the bliss by which it is now surrounded. In this elevated state, only Waheguru exists, manifest everywhere and in everyone.

If we ponder over each verse of the daily Hukamnama and try our best to comprehend the content and internalize the precepts and the emotional bonds stated, we then start growing in awareness of Brahm Gyan.

The Guru fulfills the desire of a devotee to unite with Waheguru. The Guru makes the devotee's plight of disunion more tolerable. In union, the devotee experiences a wonderful state of mind.

The wisdom of Guru Ji describes the process of unification with the Spouse (God). It starts with the desire to meet the Spouse. How is this desire experienced? It comes by being an earnest discipleship of Sri Guru Granth Sahib Ji and to learning the wisdom of Guru.

Additional Resource:

https://youtube.com/watch?v=I_PV9fLn8dk&feature=share

Scan with your device.

Gyan Da Sagar | Gyani Sant Singh Ji Maskeen

Mind sees Sansar but does not see Kartar. It does not see Kartar because of ignorance, the absence of wisdom of Guru. When wisdom enters the mind, it starts seeing Kartar; even though it sees Kartar dimly. As wisdom blooms in the mind, it sees the stamp of Kartar on everyone and everything, as made by Kartar.

Patshah Guru Nanak Dev Ji enlightens the mind of his earnest disciple with attributes of the personality of Rab and unites the disciple with Rab, Owner and Ruler of All. Can the disciple ever fathom how lucky he or she is by being a disciple of Guru Ji? How unparalleled is his or her luck? He or she should be ever grateful to Guru Ji for such blessings!

DARSHAN OF RAB

If a Gurmukh continuously relates to an attribute of Rab, such as Rab is Kind, Rab is Guru, with reverence and with affection, then the mind of Gurmukh is blessed with Darshan of Rab, moment to moment.

ONENESS, UNION WITH RAB

If the mind of Gurmukh affectionately and reverently addresses Rab with physical ever closeness to Rab, then Rab is IN the mind of Gurmukh; Rab is in union with Gurmukh.

Hukamnama is the Shabad read every morning by Bhaiji at the Darbar Sahib in Amritsar. The reading is done by randomly opening Sri Guru Granth Sahib Ji.

Recommended by author:

From the Internet, search for ‘Hukamnama today’. Multiple results will be displayed. Select a site and language of your choosing. Verses in English are translations. Read the entire Shabad of the day. Understand the meaning of each verse. Internalize by accepting the meaning.

Take the time to read the Hukamnama each morning. Make it routine. Internalize the meaning. You will start experiencing improvements in your personal life, family life, social life, student life and professional life.

Start each day with the reading and start realizing the benefits. Encourage your relatives and friends to do the same.

Rab dee yaad karan naal mun Rab naal nahee jurda. Jadon Rab dee yaad aapney aap aey taan jur jaanda haey.

Merely remembering God, does not connect a person to God. When the remembrance is spontaneous, then the person connects with God.

What a wonderful and extraordinary offer by Guru Ji: Love Rab and receive all you want and get rid of all afflictions you may suffer from.

There is a key spiritual concept in the Hukamnamas. The concept refers to the intimate relationship of a child with the parent. This relationship is like the intimate relationship of a disciple with The Guru as well as of a devotee with Waheguru Ji. Intimacy is what a disciple or devotee must cultivate. This intimacy is achieved by listening to and absorbing the sermons of The Perfect Guru. Both Guru and Waheguru offer this special gift of intimacy. It is for the disciple or devotee to gratefully accept the intimacy.

GIVENS

1. Consider that Guru Ji has directed each verse to you.
2. That you are the beneficiary of each verse.
3. That you read and reread each verse to understand its meaning.
4. That you agree with each verse; that your mind is in harmony with each verse.

QUESTIONS

1. What is your state of mind after reading the Shabad?
2. What is your overall impression of the Shabad?
3. What are your emotions and feelings regarding the Shabad?

EVALUATE:

1. Evaluate your responses in mind.
2. Notice personal benefits by repeating these self-evaluations.

Heartfelt gratefulness towards Waheguru Ji does the following:

1. It affirms the existence of Rab as well as one's firm belief in this truth.
2. It affirms that Rab is aware of it.
3. It establishes an immediate connection with Rab.
4. It provides an impetus for additional gratefulness, for there are abundant reasons for it.

Heartfelt admiration and being profoundly impressed with Waheguru Ji also help solidify the above four facts. The word Wah-Guru clinches the essence of admiration. So, the advice of sages is to repeat Waheguru often.

A person who is grateful to Waheguru and admires Waheguru naturally shuns quarrelsome behavior, jhagra nahee karda, lujhda nahee. The disposition of such a person is averse to disputes and thus the person maintains mental calmness. A great benefit!

The clarity and conviction with which one addresses Him, Waheguru reveals Self at that level of clarity. The full measure of clarity and conviction, which is love and reverence, brings Waheguru out in stark vividness.

It is amazing that we humans remain oblivious of the One who is our Eternal Guru, Parent, Thakur, Owner of body and soul, Giver of countless comforts, Unique in stature, Ruler of All, Sustainer of breathing, Cause of all bodily functions and much-much more. Is it because humanity fails to recognize how close are the relationships of the One with us? If the admirable Guru of Truth intervenes, only then one becomes cognizant of one's absolute failure to be humble, reverent and grateful to the One. The person then mends one's ways and follows the right path.

MOH (ਮੋਹ)

Humans and animals are endowed with the special tender feeling of love, Moh, that unites them with their offspring.

LOVE (ਪਿਆਰ)

Saints are endowed with a special tender feeling of Love that unites them with Waheguru.
The spiritual expressions of Saints, when heeded earnestly and with love, unite the disciples with Waheguru.

ਗੁਰਮੁਖ ਰੋਮ ਰੋਮ ਹਰੁ ਧਿਆਵੈ

The entire body, every hair and the mind of a Pooran (full) Gurmukh is surrounded by Waheguru. Centered from within the self, the Gurmukh is circumambient by Waheguru who extends in all directions to the farthest reaches of the Universe.

Question is always asked of how to know God or how to meet God or how to unite with God? Answer is, ‘know and accept’ ANY attribute of God mentioned in Sri Guru Granth Sahib Ji; and thus know God or meet God or unite with God. This is the Truth.

Wah: Most wonderful, most revered, most impressive.

Guru: Teacher of Divine Wisdom.

Wah guru: Most wonderful, most revered and most impressive Teacher of Divine Wisdom.

Question is always asked of how to know God or how to meet God or how to unite with God? Answer is, ‘know and accept’ ANY attribute of God mentioned in Sri Guru Granth Sahib Ji; and thus know God or meet God or unite with God. This is the Truth.

God does not have a body. God can be known with one’s mind; God can be met with one’s mind; God can be united with one’s mind. If one’s mind ‘knows and accepts’ Waheguru as an attribute of God, then mind knows God, mind meets God and mind unites with God.

The following are beyond human control. The moment a human contemplates to intervene to change the outcome, haume has already determined the outcome. This point is elusive to grasp. It needs deep thought to become clear.

“ਹੁਕਮੇ ਅੰਦਰ ਸਭ ਕੋ, ਬਾਹਰ ਹੁਕਮ ਨ ਕੋਇ”

All are subject to the Control of the Ruler. No one is exempt.
What is to happen now, shall happen now.
What was to happen then, did happen then.
What is to happen in the future, shall happen in future.

Self-evaluation based on self-reflection of thoughts and actions is not a proper standard for judging the presence or the absence of haume in oneself.

The proper standard is Gurbani. It is essential to contrast the self-reflection and self-evaluation with what Gurshabad says. One finds disparity between the two. The absence of haume in one’s thoughts and actions are possible only when the mind is in union with God and when mind is in harmony with the preordained Hukam of God.

The most important attribute of the Supreme Being, in relation to human beings, is that the Supreme Being makes it possible to unite Self with selected human beings. This is of infinite significance.

GURMAT

Tough to come across it.

Tough to want to learn it.

Tough to learn it.

Tough to succeed in learning it.

Tough to gain what it helps to gain.

Tough to sustain the gain.

Tough to be in the Sehaj mode.

Tough to be in union with One.

Kirpa of God demolishes all obstacles in union with God. How does one become deserving of Kirpa of God? One becomes deserving by becoming humble and sincere disciple of Guru.

“Gur poorey charnee Laaeya Har sangh sahaaee paaeya”

Human mind has the potential of attracting Paramaatma to itself. What turns this potential into an actual attraction which Paramaatma cannot resist. It happens when the human mind has certain feelings towards Paramaatma. Examples of such feelings towards Paramaatma:

Intense humility.

Intense reverence.

Intense affection.

Intense gratefulness.

Intense awe.

Intense wonderment.

Intense devotion.

Intense admiration.

Intense impressiveness.

Intense faith.

Intense commitment.

Intense longing.

Intense Sewa motive.

Intense sincerity in discipleship of Guru.

Intense regard for Bhagats.

Intense desire to be in Union.

Intense remembrance, Yaad.

Intense marvel at attributes.

Intense entreaty for Darshan.

Intense aspiration to learn wisdom of True Guru

Intense effort to learn divine wisdom of True Guru.

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Each human should evaluate self as to where one is on the scale of intensity. The scale of intensity being zero to 100 percent. Zero intensity means atheism. A hundred percent means a Bhagat, the beloved of Paramaatma.

Self-improvement is an ongoing process on every score, including spiritual progress. There is always room for growth, except in the case of Pooran Sant who ascends to the pinnacle of spiritual growth. Paraphrased words of Bhagat Kabir Ji, “Now I have reached the pinnacle and met Sarangpani (a name of God). No one can discern the difference between Raam and Kabir”.

Listen to the English translation of the daily Hukamnama.

How does one know that one is moving towards union with ‘One’?

Feels gratefulness for ‘One’.

Feels humility towards ‘One’.

Feels reverence for ‘One’.

Feels affection for ‘One’.

Feels devotion towards ‘One’.

Marvels at the grandeur of ‘One’.

Feels intense gratefulness for Gurmat.

Studies the daily Hukamnama.

Listens to Kirtan intently.

Bows to Guru and Waheguru.

‘One’ is Creator of all, Sustainer of all, is God, is Waheguru. Gurmat is Divine Wisdom of Sri Guru Granth Sahib Ji. Hukamnama is the first Shabad read early and every morning at Darbar Sahib, Amritsar.

English translation of daily Hukamnama is available on most sites, along with Kirtan format sung by great Ragis.

From the bottom of one's heart, from deep within, if one persists throughout the day to be truly grateful to God, then one is closest possible to God. It is a logical certainty.

From the bottom of one's heart, from deep within, if one persists throughout the day to be truly humble to God, then one is closest possible to God. It is a logical certainty.

From the bottom of one's heart, from deep within, if one persists throughout the day to be truly reverent to God, then one is closest possible to God. It is a logical certainty.

From the bottom of one's heart, from deep within, if one persists throughout the day to be truly in awe of God, then one is closest possible to God. It is a logical certainty.

From the bottom of one's heart, from deep within, if one persists throughout the day to truly feel sheltered and protected by God, then one is closest possible to God. It is a logical certainty.

Let us do the above and rejoice in being closest possible to God.

Gur Vichar is contemplation of Guru's Wisdom.

The wisdom of Guru comes to Guru from God or Waheguru. Hence wisdom is from both True Guru, Sri Guru Granth Sahib Ji and Waheguru.

To be in the company of God, all one needs is to be in refuge of God, Sharn. Then, why don't people do such an easy act?

The minds of people, in general, are extremely and stubbornly impervious towards emotional connection with God. Hence, in general, emotional connection with God is impossible for people.

Only the Grace of God can establish emotional connection with God. With Grace of God, True Guru establishes the emotional connection of a person with God. Guru does so by transferring Guru's own emotional connection with God, to a person.

The transference of emotional connection of Guru with God, to a person, is dependent on certain conditions:

1. The person must become an earnest disciple of the Guru.
2. The disciple must fully believe in the spiritual utterances of the Guru.
3. The disciple must understand the meanings of spiritual utterances of the Guru.
4. The disciple must learn to relate with the emotional content of Shabads of the Guru. There are Shabads in which emotional connection of Guru with God is evident. In such Shabads, attributes of God refer to emotional connection of Guru with God.

   Examples of emotional relationship of Guru with God are, God is Kind, God is Merciful, God Forgives and God bestows blessings. Guru relates to such attributes of God with gratitude, humility, reverence and affection. The Guru advises the disciple to do the same.

5. The disciple must listen and read Gurbani frequently. By doing this activity, the mind of disciple starts becoming less impervious and hence receptive to the effect of emotional connection of Guru with God. Over time, the mind of disciple becomes pervious to the effect of emotional connection of Guru with God. Now the disciple feels emotional connection with God as does the Guru of disciple.

Question is how long would it take for a disciple to experience emotional connection with God?

(continued)

(continued from previous page)

The answer is it depends on the level of enthusiasm of a disciple to feel as the Guru does.

To be in the refuge or shelter of someone means to be very near that someone. Refuge of God means to be very near God. Nearness to God means:

Enlightenment of mind by True Guru.

Protection by God.

Support by God.

Guidance by God.

Freedom from fear.

Inclination to do right and so on.

The day we turn to Waheguru to be grateful in view of all the blessings received, that day is not too late to build a personal relationship with God. The time lost cannot be reversed, for time only goes forward.

Time makes miracles. Consider, for example, what we were before birth and what we are now! The only One who controls time is God. Time, the maker of change, couldn't render any change whatsoever prior to God's act of Creation. Then only God existed.

Hukamnamas help cast away the stubborn illusion (dooee) that there is otherness besides God. Yes, there is creation, but it is under the absolute control or Hukam of God. Also, Satya, the Power of God is in everyone and everything to allow them to function. So, whatever is, is from God and of God.

The world is a splendid inn. The owner operates the inn as it pleases the Keeper. All is free at the Inn. Nothing is paid to the Keeper. The inhabitants do as each is ordained to do. Most care not to thank the Innkeeper. Those few who recognize the authority and thank the innkeeper as much as they should, are regarded with special favor. They are the ones who are enlightened with Divine Wisdom. They gain an abiding relationship with the Innkeeper and Owner of all there is.

Additional Resource:

https://m.youtube.com/watch?v=17hK_VJlC8c

Scan with your device.

Deenan Ki Pratpaal Karei

Jeewat Marey (means while living, die to rid oneself of or bring under control) falsehood, egotism, bhatkana (to wander), tarishna (craving), destructive temptations, dubhda (depression) and doubts about God. All these ills are removed by the process of Jeewat Marey, the learning of Divine Wisdom of The Guru. The Guru, who is in union with Waheguru Ji.

Additional Resource:

https://www.sikhnet.com/gurbani/artist/ghulam-mohammed-chand-rababi

Scan with your device.

Ghulam Mohammed Chand Rababi

Swaasan (breath) da aaana (breathing in) Jaana (breathing out) uchee ton uchee nemat (bakhshash) hai (is the highest of high blessing).

Eh nemat deyan waaley verga hor koee nahee (There is no other than the Giver of this high blessing)

Swaas aur Swaas den waaley dono amul hn. (The breath and the Giver of the breath are both priceless). Ehnaan dowan naal liv launee chaahidee hae. (One must fall in love with both the breath and the Giver of breath). Mn noo baar baar ehnaan naal jorna chaaheeda hae (The mind should repeatedly attempt to join with the breath and the Giver of breath). Yaad wich rakhnaa chaaheeda hae (Keep them both in remembrance). Aethon tak keh eh yaad kudratti aunee bn jaaey. (Keep them so much in remembrance, that the remembrance becomes automatic).

Baanee wich (in Guru Granth Sahib Ji), pwan (the air we breathe in and breathe out) noo guru kaehaa hae (has been given called Guru). Matlab eh keh Jeh jeondey haan taan hee Guru Gyaan haasal kar skdey haan (meaning that only if we are living, only then can we acquire Divine Wisdom).

Eh ujur mn Rab naal jurda nahi. Rab dee aur Poorey Guru dee Kirpa naal hee jurda hae. Jur jaan baad tutda nahi.

This restless mind does not connect with Rab (God). The connection requires the Grace and Blessing of True Guru and God. Once the mind connects with God, that bond does not break.

All tyrants have the following characteristics:

They think like tyrants.

They behave like tyrants.

They know they are tyrants.

They accept they are tyrants.

They have a following of tyrants.

They corrupt those who associate with them.

Examples of tyrants: Hitler, Aurangzeb (murdered Guru Ji's two Sahibzade (sons)), Putin. The list is endless.

All liars have the following characteristics:

They think like liars.

They behave like liars.

They know they are liars.

They accept they are liars.

They have a following of liars.

They corrupt those who associate with them.

Contemporary example of notorious liar, Mr. Donald J Trump.

Flawed character, whether it is due to extreme wealth, extreme power or extreme poverty, the characteristics are the same.

The feats of computers and artificial intelligence are mind boggling but real. If this capability is multiplied infinite times, then it is easily understood how Rab is aware of the doings and goings of all living beings. It is worth pondering how Rab rewards good deeds and how Rab punishes bad deeds. How nothing is hidden from Rab!

When Dhyan (attention) is not distracted by daily chores and is focused on the present moment (not on the past or future), then mind visualizes a continuous flow of fleeting moments. This flow is made possible by the life force (Aatma) which is present in the body. This life force is Kala-Satya (energy) of and from Parmaatma (God). Continuing recognition of these truths connects the mind with Parmaatma. The wisdom of True Guru affirms this.

If a Sikh of True Guru, Sri Guru Granth Sahib Ji, has faith in the attributes of Waheguru as stated by True Guru and the Sikh thinks of Waheguru as his or her Protector, Supporter and Sustainer of life, then the Sikh is in union with Waheguru. If a Sikh of True Guru thinks, yaad karda hae of Waheguru with deep reverence, deep gratitude, deep humility and deep wonderment, then the Sikh is in union with Waheguru.

A Sikh of True Guru fully accepts the True statements of True Guru, Sri Guru Granth Sahib Ji. Such a Sikh is in union with The True Guru. Indeed, because of his or her fidelity and commitment, the Sikh is in union with The True Guru and Waheguru Ji.

The Sikh history is replete with anecdotes of such Sikhs. No barbaric treatment could shake their faith. December is the month of demonstrated fidelity and commitment to faith, of the two Sahibzadas, younger sons of Guru Gobind Singh Ji. They could not be dissuaded from faith in Sikh values. They were bricked alive at Sirhind, on December 26, 1703.

Each morning, the sermon of Sri Guru Granth Sahib Ji is shared with humanity, from Darbar Sahib, Amritsar. It is easy to access the sermon. Google ‘daily Hukamnama’. Click on the first site. Hukamnama can be read in original as well as in paraphrased format or the Katha form. The paraphrased format is both in Punjabi and English. Some days, the sermon, Shabad, is rendered into Kirtan. Highly recommended is the daily reading of sermon and listening to Kirtan, when available.

This Insight was provided by the author on December 31, 2022. He went on to wish everyone a happy 2023.

Rab nu yaad kar kar key (By repeatedly remembering God). Yaanee Rab naal jur key (As in joining with God).

The perfect mission of life is achieved by uniting with Rab. Unification with Rab is achieved by keeping Rab in mind. An effective way to keep Rab in mind is to revere Rab, to be grateful to Rab, to be humble towards Rab. Such emotions are cultivated in mind by devoting to Gurbani, the Wisdom of Guru who is in union with Rab.

To emphasize, the perfect mission of life is achieved by uniting with Rab. Unification with Rab is achieved by keeping Rab in mind.

When doubt about Rab's existence and attributes disappears completely, only then mind 'sees' Rab present, in full glory, everywhere and always.

Gur parsaad bharm ka naas (Guru's Grace destroys doubt).

"ਗੁਰਿ ਪਰਸਾਦਿ ਭਰਮ ਕਾ ਨਾਸ"

Vicharo, contemplate, and be connected and united with The Creator in moments.

Space is everywhere, from the closest point to the farthest. It can be seen with human eyes.

The Creator of space is unseen by human eyes. The Creator is everywhere.

Human eyes see The Creator everywhere only if mind's eye sees The Creator. This is made possible by the Kirpa of True Guru and cannot be made possible by any other way.

If a person acknowledges, believes, recognizes and owns the truths about space and its Creator, then that person is in union with both space and The Creator of space.

If a person doesn't believe in the existence of The Creator, then that person is connected only with space. The denial of truth about connectedness of person with space is an act of insanity.

For a believer, both space and Creator of space are omnipresent, up to the moment when The Creator of space destroys space. Then only the Eternal remains and exists.

There are two aspects to Braham Gyan, The Divine Wisdom. One is Braham Gyani, the Gurmukh, The Godly person with Diving Wisdom. The Gyani is so blessed that he or she 'feels and or experiences' Anand. Anand is the ongoing union with Waheguru, blissful, absolute contentment and permanent happiness. The second aspect is that the person who has The Lord's name enshrined in his heart has access to worldly successes as well as spiritual experiences.

The holy utterances of True Devotees are true forever. True Devotees are Gurus, Bhatts, Sikhs whose compositions are in Sri Guru Granth Sahib Ji. Those, who devote to these utterances, get to be deeply engaged and engrossed in The Truth, The Shabads of True Guru and hence in God.

By searching within self, with the help of Shabads of Guru, one is blessed with Naam, Simran, meditation of God. One is blessed with coveted spiritual powers, envied by siddha yogi, an accomplished and reflective person. By overcoming temptations, one achieves a Sehaj state of mind. Sehaj bestows mental calm and poise. In Sehaj Awastha, state, worship of God is automatic and ongoing. In Sehaj state of mind, vocalization of Simran by the tongue becomes unnecessary.

Mind of True Devotee becomes aware of The Wondrous Being. The Wondrous Being is unseen, Pure and Detached. Mind which has become pure 'sees' the Unseen. The Aatma, the Soul of such a person then merges with Paramaatma, The Super Soul. Guru Ji says, "I praise my Guru, for ever and ever, who revealed the Truth to me". This Shabad is of Guru Amar Das Ji. The reference unto Guru is to his Guru —Guru Angad Dev Ji, but ultimately the reference is to Guru Nanak Dev Ji.

O' saints, worship of God is had with great good fortune, for it is invaluable. The Guru unites the earnest disciples with the perfect One. Guru blesses the disciple to always keep God in mind, with deep reverence. Except God, all else is blemished — not worthy of devotional offerings.

Information on Bhatts: https://www.sikhiwiki.org/index.php/Bhatts

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Information on Bhatts

The believers in the existence of God should recognize and appreciate the stature of personality of God by reflecting on the following:

God provides for the needs of 8 billion humans.

God causes eleven systems of human bodies and eleven systems of animal bodies to function.

God causes plant systems to function.

God causes suns, moons, earths and other heavenly bodies to function.

God creates, sustains and destroys all.

The above is truly mind boggling. Mind gets wonderstruck and salutes God with folded hands, and head bowed in humility.

Hence it behooves us to praise God with utmost reverence, as often as possible.

Additional Resource:

https://www.youtube.com/watch?v=ojIpkWi0Ulk

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Sab Rab Kar Reha Hai | Sant Singh Ji Maskeen Katha

Any statement or idea which is valid and eternally true, unites the mind with Eternal.

Try and discover such Eternal Truths.

Yani Rab jaani jaan hae. Saadey baarey sabh kush jaanda hae. Sirf iss sach noon jaanan dee lor hae.

Jey kar Rab naal jurnaa eyna aasaan hae taan saarey lok aessa kuyon naheen kardey?

Does it mean that God is within and Omniscient? Therefore, God knows everything about our needs and desires. What is needed to unite with God is to simply acknowledge this truth. If it is this easy for mind to unite with God, then why not all people do such an act?

Why is it so very easy for a few to acknowledge and hence unite with Rab, but a whole lot of other people ignore and remain disunited.

How does ‘glance of grace work’? It makes one look within. It makes one recognize Rab as indwelling. It expands one’s awareness of the personality of Rab. Discover more such attributes.

Is the ‘sincerely asking for help’ from the indwelling Lord granted immediately or over a protracted period? What is your experience? What are the indicators of help having been given and received? How do you sustain your patience and hope for the blessings of ‘help’?

The gain of Divine Wisdom, by the seeker, Sikh, is had from the guidance and grace of True Guru, Sri Guru Granth Sahib Ji and Eternal Guru, Waheguru Ji. Divine Wisdom makes the mind aware of sublime thoughts and emotions.

The apex of Divine Wisdom is Union, Oneness of mind with Guru and Waheguru. This state of mind is experienced as the ultimate blessing and with profound gratitude.

Prayer for guidance of Guru, patience and hope bear fruit. Remain resolute and patient.

Additional Resource:

https://www.youtube.com/watch?v=NyIie90qMa0

Scan with your device.

Mere Jazbaat Episode 15

https://www.youtube.com/watch?v=v_1tpmp948U

Scan with your device.

Mere Jazbaat Episode 25

Simran is defined as yaad or to reverentially and lovingly repeat an attribute like Name of Rab to unite the mind with Rab.

Anand is defined as state of mind, with intense feelings of calmness, contentment, freedom from insecurity, fearlessness and control over temptations, ਵਾਸ਼ਨਾਵਾਂ.

Union with Rab is to gain thoughts and feelings that are embedded in Divine Wisdom of True Guru; to enlighten the mind with Guru's Wisdom; to awaken the slumbering mind with Guru's wisdom. Union is the climax of simran.

Sehaj is the state of mind in which the mind is in union with Rab. In Sehaj state of mind, simran is automatic, permanent and ongoing.

The climax of Bandgi, worship of Rab is Simran with Sehaj, emotional bonds and Anand.

The conduct of worshiper of Rab is to entertain noble thoughts and noble actions; to feel aversion to ignoble thoughts and ignoble deeds.

Acceptance of true statements of True Guru unites the mind of the disciple of The Guru with true statements about Rab and thereby with Rab. There remains no distance ਵਿੱਥ, ਦੂਰੀ between Rab and the mind of the disciple.

ਮਨੁ ਮਾਨਿਆ ਤੌ ਹਰੁ ਜਾਨਿਆ

Gurbani, Wisdom of True Guru, Sri Guru Granth Sahib is the essence of all true and noble thoughts and emotions. Gurbani joins the mind with God, Waheguru Ji.

“ਸੰਤ ਜਨਾਂ ਮਿਲ ਹਰਿ ਜੱਸ ਗਾਇਉ

ਕੋਟ ਜਨਮ ਕੇ ਦੂਖ ਗਵਾਇਉ”

I sing the praises of The Lord in the company of saints. Thereby sins committed over millions of lifetimes are destroyed.

Nothing is eternal except Rab and eternal is the mind in which Rab resides. Eternal is the mind, which is joined with Rab, mind which remembers Rab, mind which meditates on Rab and mind which thinks profoundly about Rab.

Attributes of God by which God relates with you:

God is one.

Omnipresent.

All Pervading.

Unfathomable.

Fearless.

Without enmity.

Creator of all.

Timeless and Free from reincarnations.

Attributes by which you relate to God:

Remember Him with every breath.

Give up ego, haume.

Be humble.

Be kind to others.

Express gratitude for all His blessings.

Don’t bear ill will toward others.

Practice forgiveness.

Pray in the company of Sadh Sangat.

The dictionary meaning of relate is ‘to connect’. Ponder how does God ‘connect’ with you as an individual, and how do you ‘connect’ with God.

Review these Shabads. Figure out the attributes of God by which God relates, connects and unites with us. Also figure out mind’s attributes by which we relate, connect and unite with God. This review will help in adding to the Insights.

https://www.gurugranthdarpan.net/0674.html

Scan with your device.

Shabads

One prominent attribute of God by which God connects, relates and unites with all species, is that God enables respiration. All species depend upon respiration. In turn respiration enables eleven other systems of the human body to function. All these systems function automatically. Our lives depend on these systems.

God, the Enabler of these eleven systems, is the cause we are alive. God is inseparably connected, related and united with us.

In addition to God being the cause of life, God is Kind, Forgiving, Merciful, True Friend, Parent, closest Being, Listener to supplication and Provider of shelter and protection. All the above attributes of God, that relate to us, become operational in our lives if we actively acknowledge, recognize and accept them.

Those of us, who actively accept God's attributes, are humble, grateful, for-ever obligated, admiring, devoted, and mindful and aware of God.
To do Simran of God, Ardent repetition of an attribute of God, to remember God to keep God in mind helps to connect with God and remain connected with God.

During waking hours in solitude and when not distracted by random thoughts or thoughts of chores of the day, recite audibly or mentally a few times the attributes of God by which you say God relates with you. Do the same about attributes of your mind you say you relate with God.

If during the day a thought crosses your mind about an attribute from either set of attributes, then dwell on that attribute for a few moments or few minutes. Do this every day.

In such easy attempts, you are joining your mind with God and benevolent-benefactor God is pleased to join with your mind. Over time, your mind would automatically sustain connectedness with God for ever-increasing length of time. Finally with good fortune, the ongoing and permanent connectedness with God would be the pinnacle of spiritual growth.

ਮਨੁ ਦਾ ਰਬੁ ਨਾਲ ਜੁੜੇ ਹੋਣਾ, ਜੁੜੇ ਰੈਹਨਾ ਅਤ ਉੱਚਾ, ਸਭ ਤੋਂ ਉਚਾ ਨਿਸ਼ਾਨਾ ਹੈ, ਜ਼ਿੰਦਗੀ ਦਾ।

The premier goal of life is to Unite with God, Waheguru, and to remain United with God.

One who chooses worship of God over worship of Maya is wise beyond description. The benefits of mind's union with God surpass the benefits of disunion with God to an extent that is unimaginable and incalculable.

The choice before a wise person is clear. The wise person devotes to God.

Wisdom is had from True Guru who clears the mind from doubts and confusion about God. A clear mind naturally devotes to God.

ਮੇਰਾ ਮਾਲਕ ਅਤੀ ਮੇਹਰਬਾਨ ਹੈ। ਸਾਰਿਆਂ ਜੀਵਾਂ ਨੂੰ ਬਖਸ਼ਿਸ਼ਾਂ ਦੇ ਰਹਿਆ ਹੈ।

"ਮਿਹਰਬਾਨ ਮਿਹਰਬਾਨ ਸਾਹਿਬ ਮੇਰਾ ਮਿਹਰਬਾਨ ਸਗਲ ਜੀ ਕੋ ਦੇਵੇ ਦਾਨ"।

God is Kind to me. God gives alms to all.

Even God is made helpless to escape when entrapped by the trap of love of a Bhagat.

Rab is present in the divine wisdom of True Guru. This means that True Guru is in harmony with Rab and hence is in union with Rab.

The wisdom of True Guru is present in the mind of the disciple. Therefore, the disciple of True Guru is also in union with Rab.

In union with Rab, the disciple of Guru always experiences Darshan, Vision of Rab, and remembrance of God.

Gurbani relates, unites and joins the mind with Guru and Waheguru. How?

Gurbani unites the mind with Guru and Waheguru by teaching precepts of Divine Wisdom and by inculcating emotional bonds with Guru and Waheguru.

The mind, which is in union with Guru and Waheguru remembers, Yaad karda hae, repeats the attribute(s) of Guru and Waheguru. How?

Mind remembers God and Waheguru effortlessly, naturally, automatically and constantly, for mind is blessed with Kirpa to do so by Guru and Waheguru.

ਮਨੁ ਪ੍ਰਭਾਵਤ (deeply impressed) ਨਹੀਂ, ਮਨੁ ਵਿੱਚ ਚਾਹੱਤ ਨਹੀਂ, ਮਨੁ ਨੂੰ ਧਰਮ ਦੀ ਸਮਝ ਨਹੀਂ, ਮਨੁ ਵਿੱਚ ਮੰਗ ਨਹੀਂ, ਮਨੁ ਯਾਦ ਨਹੀਂ ਕਰਦਾ, ਮਨੁ ਵਾਹ ਵਾਹ ਨਹੀਂ ਕਰਦਾ, ਮਨੁ ਜੁੜਦਾ ਨਹੀਂ, ਮਨੁ ਜੁੜਨ ਦੇ ਉੱਦਮ ਨਹੀਂ ਕਰਦਾ।

If the mind is not impressed, then there is no longing. If the mind is ignorant, then there is no desire to have. Such a mind does not remember God, does not connect with God, does not adore or admire God, does not take steps and does not make the effort to unite with God.

“ਜੋ ਮੇਰੀ ਸਮਝ ਵਿੱਚ ਨਹੀਂ ਉਹ ਮੇਰੀ ਮੰਗ ਨਹੀਂ ਹੋ ਸਕਦੀ” । Stated by Gyani Maskeen Singh Ji.

What one does not understand, cannot become one’s aspiration.

ਧਰਮ ਦੀ ਸਮੱਝ ਗੁਰੂ ਕੋਲੋਂ ਮਿਲਦੀ ਹੈ। ਨਿਗੁਰੇ ਨੂੰ ਸਮਝ ਨਹੀਂ ਆ ਸਕਦੀ। ਗੁਰੂ ਦੇ ਗਿਆਨ ਦਵਾਰਾ ਮਨੁ ਰੋਸ਼ਨ ਹੋ ਜਾਂਦਾ ਹੈ। ਰੱਬ ਦੇ ਗੁਨਾਂ ਨੂੰ ਸਮਝ ਲੈਂਦਾ ਹੈ।

Gurmukh understands the path of Dharm. Manmukh cannot understand the path of Dharm. The Guru enlightens the mind. An enlightened mind understands the attributes of God.

Instrumental music, Eastern or Western, entertains the mind. It does not unite the mind with Waheguru.

The music which connects the mind with God is the singing of Gurbani in unison with instrumental music. The Rabab of Bhai Mardana Ji and singing of Gurshabad by Guru Nanak Dev Ji produced celestial, unique, great, inspiring and divine music (Kirtan).

As destined by God, some are Gurmukhs. Others are Manmukhs. Gurmukhs devote to Waheguru. Manmukhs refrain from devoting to God.

Each person reaps what they sow. Noble actions result from noble thoughts. Ignoble actions result from ignoble thoughts.

Gurmukhs are blessed by Waheguru with liberation and salvation. Manmukhs reap being cast into the cycle of birth and death.

Gurmukhs are earnest disciples of True Guru. They learn precepts of Divine Wisdom from Guru. Manmukhs do not care about the teachings of Guru. They are deprived of knowing eternal truths.

Gurmukhs acquire emotional bonds with Waheguru. Their minds register the emotions that are in Shabads. Repeated exposure to Guru's emotions, via Guru's Shabads, cause emotions to become emotions of disciple's mind. Thus, Gurmukhs unite with Waheguru. Waheguru unites with them.

Manmukhs are deprived of having emotional bonds with Waheguru. Waheguru does not unite with them. Manmukhs leave the world empty handed, with no knowledge of Guru's wisdom and no emotional links with Waheguru. They waste time while present on Mother Earth.

From among a host of positive ramifications of knowing the Truth, Rab, the best one is liberation from the cycle of birth and death.

From among a host of ramifications of not knowing the Truth, Ignorance of Rab, the worst consequence is to be yoked to the cycle of birth and death.

ਕਿਰਪਾਲ ਕਿਰਪਾ ਜੇ ਕਰੇ, ਗੁਰ ਕਾ ਸਬੱਦ ਧਿਆਏ

If Kirpal bestows Kirpa, then the mind remembers, Yaad karda hae, the true expressions, Sat Bachan of Guru. In so doing, the mind joins with Truth, Rab.

Sri Guru Granth Sahib Ji is the compendium of holy sermons. These sermons are divine wisdom of True Guru and are the zenith of spirituality.

A person who is fortunate and is devoted to learning as well as practicing the wisdom of Guru, attains the climax of spirituality. This person experiences union with God. The union gives Mahan Anand, bliss, and Mahan Sukh, comfort to the person.

Modern times are vastly different than times gone by. Science and technology have brought Divine Wisdom and Kirtan within the reach of all. Those who care to understand, benefit from and enjoy Guru's wisdom in prose form or poetic form or Kirtan form. A person is instantly and effortlessly able to do so. Thanks to technology.

The Guru provides a clear understanding of the personality of Rab. Rab creates all, Rab sustains all, Rab's rule extends over all, Rab destroys all. The Guru provided understanding of personal attributes of Rab, such as Rab is Self-Existent, Rab is not a created being. Guru provides understanding of relational attributes of Rab, such as Rab is Merciful.

A clear understanding of the above attributes of Rab is Darshan of Rab to the disciple of Guru. Darshan of Rab to the mind of a disciple is the same as union of Rab with the mind of the disciple.

Rab is the Cause of the body being alive. Rab enables all systems of the body to function. The body dies without the presence of Satya, The Truth. If the mind realizes and acknowledges this truth, then the mind is grateful to Rab, beyond measure. Deep gratitude joins the mind with Rab.

True Guru is bestowed with True knowledge about Rab by Rab. The Guru's disciple is blessed with True knowledge about Rab by True Guru.

The disciple of True Guru is continuously and permanently grateful to Guru and Rab for granting Darshan of Rab, which is permanent union (ਵਸਲ, ਮਿਲਾਪ) with Rab.

Shortcomings and flaws of humans are countless. Good nesses of God are countless. Humans and God are at opposite polarities. The two can never meet, except for one possibility. A human can meet and be in union with God by the Grace of God. Grace of God is had by being a disciple of True Guru.

When Rab favors a person, Rab makes that person a disciple of True Guru. The disciple of True Guru learns Divine Wisdom from True Guru. As a result of learning the teachings of True Guru, the mind of the disciple starts entertaining intense love for God. This love emerges as the result of the fusion of many emotional bonds with Rab.

Intense love for Rab draws Rab close to the disciple of True Guru. This closeness is the union of disciple of True Guru with Rab. Now True Guru and the disciple of True Guru are both in union with Rab.

If a mind has solid belief in the existence of Rab, meaning, if a mind is doubt-free about the existence of Rab, then that mind is in union with Rab.

Question: How does the mind become doubt-free about the existence of Rab?

Answer: Only if Rab directly or through an emissary speaks to, meaning inspires, the mind. For a Sikh of True Guru, that emissary is Sri Guru Granth Sahib Ji. Sri Guru Granth Sahib Ji teaches lessons of Divine Wisdom. The content of these lessons provides both perceptual and emotional links with Rab. The lessons of wisdom awaken the slumbering mind. Even the ignorant mind is enlightened. Doubts and deceptive thoughts are replaced by belief in Rab. The deceptive, false thoughts are replaced by true and valid thoughts about the personality of Rab.

Random thoughts cause attention to focus on them. This goes on during all waking hours. These thoughts rarely have meaningful consequences. Such thoughts result mostly in a waste of time.

How can random, waste of time thoughts, be eliminated? They are eliminated by ignoring them, by not paying attention to them. They are also eliminated by busying the mind with meaningful tasks. Meaningful tasks may either be related to important matters as a householder, or the meaningful tasks may be thinking of attributes of God. Connect the mind and heart, hirda, with Rab by softly saying or thinking about Waheguru, Waheguru, Waheguru Ji, Sat Naam, Sat Naam, Sat Naam Ji.

It is astonishing to know and realize that as unique and as great a Being as God is, He can be related to as a Friend and as a profoundly Loved One.

God wields absolute power. God can do what God pleases to do. However, God is absolutely against doing bad things. The True Guru attests to this fact.

Question: Why is God by nature against evil thinkers and evil doers? God is all powerful. If God was to promote evil in the world, then nothing could have stopped God.

Answer: The question cannot be answered. It is a mystery of mysteries. One thing can be said about the nature of God being noble. It is that some people are noble because God is noble.

Planet Earth, home of mankind and countless other living beings, is surrounded by space whose limits are not known to anyone including space scientists. The endless space is home to an infinite number of moons, suns and other lifeless, as we know life to be, bodies.

It is astounding to know that Waheguru cares for each living being, from an elephant to an ant. How is this possible? Only Waheguru knows.

It is amazing to know that The Creator and Sustainer of all living and non-living beings selects a few human beings at any given time to engage in a mutual love relationship. In the final analysis, is the purpose of The Act of Creation to love a few and assign others to the cycle of birth and death, considering their actions in life, on Mother Earth?

ਕੋਟਨਿ ਮੈਂ ਕੋਊ ਨਾਰਾਇਣ ਜਿਹ ਚੀਤ

According to Gurbani, there is one person out of tens of millions who devotes to Waheguru with love and reverence (Worships Waheguru).

To those who are in union with Waheguru, Waheguru is like an infinite Canopy over their heads. Waheguru as Canopy is an unseen entity of infinite attributes. The Canopy is inescapable. The Canopy extends everywhere. Canopy can only be seen by mind's eye. This eye is opened by True Guru. The Canopy is then seen within as well as outside of self.

Immediate Darshan of Waheguru is had if the infinite space is visualized as infused with the infinite attributes of Waheguru. If this awareness is held on an ongoing basis, then the Sikh is ever in the presence of Waheguru.

The above is a perspective to relate to the Supreme Being.

ਪਰਭੁ ਕਾ ਸਿਮਰਨ ਸਭ ਤੇ ਊਚਾ

Devoted awareness of Prabh is an unsurpassed act.

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There is a vast difference between listening and registering the words of Guru in one's mind as contrasted with listening, registering and accepting the words of Guru in one's mind. A single word of Guru such as 'Satnam-Waheguru', when registered in one's mind, instantly joins the mind with Satnam-Waheguru. When the mind listens, it becomes one with the words of Guru. Guru's words, both in cognitive ਬੋਧਆਤਮਕ and emotional content, become one's own. The words become one's own with humility, reverence, gratefulness towards The Guru.

Guru's words emerge from Hirda which is in perpetual and continuous union with God. In wholeheartedly accepting Guru's words (Sermons) the Hirda of the disciple is also in perpetual and continuous ਨਿਰਅੰਤਰ Flow, ਪ੍ਰਵਾਹ union with God.

First listen to Gurbani intently and with understanding of what is said. Next make the mind relate with what is heard from The True Guru. Make supplication to Waheguru for a deep connection with what is heard from Guru. Following are the four elements of listening, understanding, relating, supplicating.

1. The awareness is focused on what Guru says.
2. Listening is understanding spoken words.
3. The mind listens to the spoken words and accepts the words wholeheartedly.
4. Supplication to Waheguru enables the mind to wholeheartedly accept the spoken words.

The pursuit of the above process of the 'mind', supplicating to Guru, listening, understanding, relating to the words of Guru results in an immediate union with Waheguru.

There are billions of names of the living and the nonliving at any point in time. Each of these names refers to a being whose life span is limited. There is One Being whose life span is limitless. We may call this Unique Being The Name. Gurbani calls the name of this Unique Being, Naam. Naam has countless attributes (names). One of the names is Guru, whom the Sikhs call Waheguru. Wah stands for most admirable, Dhan, Dhan (Blessed or Great). Sri Guru Granth Sahib is also Guru, for the content of this Granth is directly inspired by Waheguru.

The Lord and devotee are in an inseparable union. The Lord blesses the devotee with the discipleship of True Guru. The devotee tries to understand, accept and act on the teachings of True Guru. The devotee does these with enthusiasm, gusto, intense devotion and profound conviction.

In union, The Lord bestows various blessings to the devotee, including the blessing of simran which is ongoing and automatic.

The focus of Divine Wisdom of True Guru, Sri Guru Granth Sahib Ji, is on personal devotion to Naam, Waheguru. Guru inspires the disciple to remember Waheguru with affection and reverence throughout the waking hours. The aim of this remembrance is to imprint love of Waheguru on the mind. The imprint of love for Waheguru on the mind does three things.

1. Divine love purifies the mind.
2. Divine love causes effortless and ongoing connectedness and union of mind with Waheguru.
3. Divine love frees the mind of haume, the cause of disunion with Waheguru.

Axiom 1: I, me, my, mine in combination with mind's disunion with the Supreme Being are due to ignorance of Gyan, the wisdom of True Guru which joins the mind with the Supreme Being. This ignorance is toxic. It causes egotism, atheism, wrong thinking, immoral doings, unjust doings, unfair doings, self-destructive doings and cruel doings. This ignorance causes the mind to be worried-ridden, fearful, doubt- ridden, cherisher of lust, greed, false attachments and false pride.

Axiom 2: I, me, my, mine in combination with mind's union with the Supreme Being are due to knowledge of Gyan, wisdom of True Guru which joins the mind with the Supreme Being. This wisdom uplifts the mind. It causes worship of The Supreme Being. This worship stills the mind, makes it happy, content, poised, fearless and peaceful. The wisdom of True Guru promotes right thinking, moralistic doings, just doings, fair doings, self-constructive doings, empathetic doings.

A believer puts in his or her effort; Waheguru provides Bakhshas, blessing, for the believer to be successful in accomplishing an objective.

How to unite with Rab? How to have Darshan of Rab?

It is very easy. Replace the awareness of disunion with Rab, which is an illusion, with the awareness of union with Rab, which is a reality. It is like flipping a coin. Seeing the head, not the tail. Mentally switching from wrong awareness to the right awareness. The right awareness is Darshan of Rab.

Right awareness is had as an earnest disciple of True Guru. Grace of Guru makes the Union with Rab and Darshan of Rab effortless.

No one in the past or the present, at the zenith of knowledge or skill in any field of human endeavor could or can claim true awareness of the attributes of ‘One’. The same will be true in the future. All people of the past, the present and the future were or are or will be of temporary sojourn on planet Earth.

There are two exceptions to the above.

1. True Guru and Guru’s disciples are aware of numerous attributes of ‘One’.
2. ’One’ is eternal in all realms of nature.

‘Udham’ peace and tranquility and ‘himmat’ courage, are the basic ingredients of all kinds of success in life.

Emotional bonds with ‘One’, such as gratitude, humility, affection unite the mind with ‘One’ and are the reasons for ‘One’ to make a bond with the mind of the devotee.

Guru Ji says Simran of Rab brings about multitude of blessings to the doer of Simran.

What kind of Simran is that?

It is not a mere repetition of an attribute of 'One'. It is Simran when a person's mind is focused on an attribute of 'One', with passion. Not merely focused on meditation, but focused on an attribute with Shardha, respect, heartfelt sincerity absolute belief in the attributes such as Divine Love, and Affection.

How can mind be focused on an attribute of 'One' with passion?

The Guru of Truth develops passionate awareness, both cognitive and emotional about the personality of One. Attributes of 'One', such as Kind, Merciful, Friend, Parent, have a profound appeal to a person. A strong bond of Apnaat, my own, for 'One' appears in the mind of the disciple of True Guru. The mind of the disciple automatically focuses on the personality of 'One' with passion.

God is inside the body. God is in union with the body. Why is God not in union with the mind?

God is not in union with the mind because the mind is soiled with filth over countless incarnations. The soiled mind cannot be cleaned and saved from the cycle of birth and death, except by devotion to the wisdom of True Guru.

Bhagat Kabir Sahib says when mind becomes blemish free, God starts simran for the Bhagat. There appears a mutual bond of union between the Bhagat and God.

Present in every living being, the Lord enjoys an infinite range of experiences. However, the Lord remains aloof from the doings of living beings.

ਸਭ ਕੈ ਮਧਿ ਅਲਿਪਤੋ ਰਹੈ. Sabh ke madh alipto rahey.

Belief in God may be self-generated. Such a belief is subject to stress. It may be shaken.

Perfect belief in God can only be had by the grace of Guru. An earnest disciple learns Divine Wisdom from Guru. The Guru inculcates perfect and firm belief in the mind of disciple.

Perfect belief in God stands the test of time. Such a belief can never be shaken. Sikhs have amply demonstrated this fact. Disciples of Guru, who have firm faith in God, are in union with God. This is why their belief can never be destroyed.

God is parent of all humanity. Ignorance of this fact causes lack of acknowledgement that God is parent of all humanity. The lack of acknowledgement that God is parent of all humanity causes mental disunion with God.

Knowledge of the fact that God is parent of all humanity leads to acknowledgement of this truth. Acknowledgement of the truth that God is parent of all humanity leads to close relationship with God, as children of God. As children of God, we are inseparably united with God and are obligated to love and revere God, to worship God. God is obligated to deeply care for us.

ਹਰ ਗੁਣ ਗਾਏ ਲੈ ਜੋ ਸੰਗੀਂ ਹੈ ਤੇਰੋ

Praise the Lord who is always close to you.

The moment that passes never comes back. So, make the most of each moment, in the best way you know how.

ਗੁਰਮਤ ਯਨੀ ਬ੍ਰਹਮ ਗਿਆਨ ਦੀ ਬਦੌਲਤ ਮਨੁ ਗਿਆਨਵਾਨ ਹੋ ਜਾਂਦਾ ਹੈ। ਮਨੁ ਭਟਕਨਾ, ਤ੍ਰਿਸ਼ਨਾ, ਚਿੰਤਾ, ਭਰਮ, ਡਰ , ਵਿਕਾਰਾਂ, ਹੌਮੈਂ ਵਗੈਰਾ ਤੋਂ ਆਜ਼ਾਦ ਹੋ ਜਾਂਦਾ ਹੈ। ਰਬੁ ਨਾਲੋਂ ਵਿਛੋੜਾ ਖਤਮ ਹੋ ਜਾਂਦਾ ਹੈ। ਮਨੁ ਨੂੰ ਸ਼ਾਂਤੀ, ਪਰਸੱਨਤਾ, ਖੁਸ਼ੀ, ਆਨੰਦ ਔਰ ਟਿਕਾਉ ਪ੍ਰਾਪਤ ਹੋ ਜਾਂਦੇ ਹਨ। ਮਨੁ ਰਬੁ ਨਾਲ ਜੁੜ ਜਾਂਦਾ ਹੈ। ਰਬੁ ਨਾਲ ਜੁੜੇ ਮਨੁ ਅੰਦਰ ਰਬੁ ਦੀ ਯਾਦ ਲਗਾਤਾਰ ਔਰ ਸਦੀਵੀਂ ਚੱਲ ਪੈਂਦੀ ਹੈ। ਸਦੀਵੀ ਯਾਦ ਮਨੁ ਨੂੰ ਰਬੁ ਨਾਲ ਜੋੜੀ ਰੱਖਦੀ ਹੈ।

If He so Wills, then nothing can stop the union of a person with Him or to discontinue the union with Him. If it is not his Will, then nothing can facilitate union with Him.

ਜਿਸੈ ਦਿਖਾਵੇ ਵਾਟੜੀ, ਤਿਸੈ ਭੁਲਾਵੈ ਕੌਣ

ਜਿਸੈ ਭੁਲਾਵੇ ਵਾਟੜੀ, ਤਿਸੈ ਦਿਖਾਵੈ ਕੌਣ”

ਜਿਸੈ ਰਾਖੇ ਆਪੁ, ਤਿਸੈ ਮਾਰੇ ਕੌਣ

ਜਿਸੈ ਮਾਰੇ ਆਪੁ, ਤਿਸੈ ਰਾਖੇ ਕੌਣ

ਜਿਸੈ ਜਪਾਵੇ ਨਾਮ, ਤਿਸੈ ਹਟਾਵੇ ਕੌਣ

ਜਿਸੈ ਨ ਜਪਾਵੇ ਨਾਮ, ਤਿਸੈ ਜਪਾਵੇ ਕੌਣ

ਜਿਸੁ ਦੇਵੈ ਆਦਰ, ਤਿਸੈ ਬੇਆਦਰ ਕਰੇ ਕੌਣ

ਜਿਸੁ ਨ ਦੇਵੈ ਆਦਰ, ਤਿਸੈ ਆਦਰਵਾਣ ਕਰੇ ਕੌਣ

ਜਿਸੁ ਚੁਕੈ ਉੱਪਰ, ਤਿਸੁ ਗਿਰਾਵੈ ਕੌਣ

ਜਿਸੁ ਗਿਰਾਵੈ, ਤਿਸੁ ਉੱਪਰ ਚੁਕੈ ਕੌਣ

ਜਿਸਿ ਨ ਮੰਗੈ ਲੇਖਾ, ਤਿਸਿ ਲੇਖਾ ਮੰਗੈ ਕੌਣ

ਜਿਸਿ ਮੰਗੇ ਲੇਖਾ, ਤਿਸੁ ਬਖਸ਼ੇ ਕੌਣ

ਜਿਸਿ ਬਖ਼ਸ਼ੇ ਗਿਆਨ, ਤਿਸਿ ਅਗਿਆਨੀ ਬਣਾਵੇ ਕੌਣ

ਜਿਸਿ ਬਣਾਵੇ ਅਗਿਆਨੀ, ਤਿਸਿ ਬਣਾਵੇ ਗਿਆਨੀ ਕੌਣ

ਜਿਸਿ ਕਿਰਪਾ ਕਰੈ ਆਪਣੀ, ਤਿਸਿ ਸ਼ਰਧਾ ਮਿਟਾਵੇ ਕੌਣ

ਜਿਸਿ ਨਦਰ ਉਪੱਠੀ ਕਰੈ, ਤਿਸਿ ਸ਼ਰਧਾ ਲ਼ਾਵੇ ਕੌਣ

ਜੇ ਕੀੜੇ ਦਏ ਪਾਤਸ਼ਾਹੀ, ਉਸੁ ਨੀਵਾਂ ਕਰੇ ਕੌਣ

ਜੇ ਨੀਵਾਂ ਕਰੇ ਆਪੁ, ਉਸੁ ਨੀਵੇਂ ਉੱਪਰ ਚੁੱਕੇ ਕੌਣ

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ਜਿਸਿ ਦਰਸ਼ਨ ਦੇਵੈ ਆਪਣਾ, ਉਸੁ ਵਾਂਝਾ ਰੱਖੇ ਕੌਣ
ਜਿਸਿ ਦਰਸ਼ਨੁ ਨ ਦੇਵੇ, ਉਸੁ ਦਰਸ਼ਨ ਦਿਖਾਵੇ ਕੌਣ
ਜੇ ਕੋਲ ਬਿਠਾਵੇ ਆਪਨੇ, ਉਸੁ ਤੇ ਉਠਾਵੇ ਕੌਣ
ਜੇ ਕੋਲ ਨ ਬਠਾਵੇ, ਉਸਿ ਰਬੁ ਕੋਲ ਬਠਾਵੇ ਕੌਣ
ਜੋ ਚਾਹੇ ਰਬੁ ਕਰਦਾ, ਉਹ ਸਭ ਦਾ ਵਾਲੀ ਹੈ
ਹੁਕਮ ਉਸਿ ਸਭ ਉੱਪਰ, ਕੋਈ ਨ ਖਾਲੀ ਹੈ
ਨਮਸਕਾਰ ਰਬੁ ਨੂੰ ਕਰਨਾ ਬਣਦਾ, ਜੋ ਖਾਲਕ ਹੈ
ਜੋ ਹਰ ਜਾਈਂ ਹੈ, ਹਰ ਸਮਾਈ ਹੈ, ਜੋ ਪਾਲਕ ਹੈ

Everyone lives life in accordance with what God has ordained for the individual. God is the absolute sovereign in all respects over his entire creation. It is only by acknowledging this truth that one is liberated from the snare of falsehood. It is by absolute obedience, obeisance and faithfulness to God that the wall of falsehood, that hides God from man, is demolished.

--- Based on Jap Ji Sahib.

True Guru's sermons help the mind to grasp the true scope and significance of the attributes of Rab. If the mind does grasp the true grandeur of an attribute of Rab, then mind automatically unites with Rab.

It is extremely difficult for the mind to grasp the true scope and significance of an attribute of Rab. There exists no example that compares and equals the scope and significance of attributes of Rab. The absolute unfamiliarity of mind with attributes of Rab causes the mind to not comprehend the meaning of attributes. Hence, the mind remains disunited with Rab.

Let us consider an attribute of Rab to understand why it is difficult to grasp the meaning of that attribute. 'Rab is Mahan and a unique Daata, Father, Giver'. In one's life experiences one never meets or knows about such an individual. How would one form an understanding of this attribute of Rab? One remains ignorant about the scope and significance of such an attribute of Rab.

Guru's Wisdom and unique manner of imparting knowledge of attributes of Rab succeed in enlightening and expanding the scope of the mind of the disciple. The Guru vividly describes Rab. The mind grasps the scope and significance of the attributes of Rab. Now, the mind is in union with Rab.

Mere robotic repetition of an attribute of Rab does no good to unite the mind with Rab. The remembrance of an attribute of Rab must be infused with the powerful emotions of reverence and affection for Rab. Only True Guru can infuse such emotions in the mind.

Those who devote themselves to the Perfect One with The Perfect Name unite with The Perfect One. They always sing praises of the Perfect One.

--- translation of couplet of Fifth Guru

By the grace of Waheguru, one meets the Guru. The Guru teaches Divine Wisdom. Wisdom dispels ignorance about Waheguru and the indwelling Lord manifests Self. Mind is enlightened and gets Darshan of the Lord. The saints witness the Lord within as well as see the Lord everywhere outside of self.

By internalizing the meaning of Gurshabad, with affection, a Sarovar, holy tank gets created. Its location is within self. By bathing in this internal Sarovar, the mind gets cleaned. Purified mind automatically unites with the Holy One. ਹਰੀ ਵਿਚ ਸਮਾ ਜਾਂਦਾ ਹੈ।

In life, some viewpoints are worth acquiring. Others are worth ignoring or discarding. But all viewpoints of True Guru are worth welcoming. They transform the mind. They spiritualize the mind.

Each verse in Sri Guru Granth Sahib is from the mind of someone who surmounted Haume and disunion with God. Each learned student of Perfect Guru also overcomes Haume and disunion with God.

Overcoming of Haume and disunion with God is possible through the transference of Guru's awareness of God to the disciple's mind. The result is a transformation of awareness of disciple's mind.

The transformed mind of a disciple experiences contentment, peacefulness, poise and happiness, for the mind is united with God. The union of mind with God ends the mind's bondage, resulting in salvation.

One makes oneself a constant companion of God by remembering God. By the Simran of God. The benefits derived from such company are invaluable:

Purifies one's mind.
The poison of Haume is gotten rid of.
One becomes worry free.
Lives a peaceful and happy life.
Rids one's mind of self-deceit.
Receives true wealth by associating with saints.
One engages in the business of increasing wealth of Naam
Reaps peace and happiness in life and after life
Is honored by God
Views the presence of God in all beings

--- based on Sukhmani Sahib

God is personification of Truth. Truth outlives falsehood. The antonym of true is false. False has limited life. The entire creation is based on true principles. Science makes progress by honoring true principles. Discoveries of all sciences are discoveries of truth.

Gurbani constitutes statements of truth. Disciples of True Guru, The Guru who knows the True Being and is in union with the True Being, learn lessons of truth. Learning the truth purifies the mind.

Those who excel in learning the truth are honored by God. They unite with God. They overcome the influences of Maya. God gives them choicest blessings.

Some Key Concepts of Diving Wisdom

1. Sun-naa, to intently hear what Guru says.
2. Man-naa, to agree with what Guru says.
3. Vasauna mun vich, to internalize the sermon.
4. Kamauna, to act in harmony with sermon(s).
5. Hukam man-naa, to honour the Will of God, to honor what God pleases to do.
6. Bhaney vich rehn-naa, to reverentially accept the will of God.
7. Rab noo Piaar karnaa, to long for mutual love with God.
8. Vassal, millaap Hassal karn-naa, to unite with God.

Reflect upon these concepts. Self-monitor progress over time.

Some Observations Based Upon Gurbani

1. Jot, soul, cannot exist without Super Soul. The existence of soul is due to the event of Sargun, when Super Soul performed the act of creation.
2. Super Soul can exist without soul(s) as is the case when Super Soul is in Nirgun Saroop.
3. Jot gives life to the body.
4. Body dies in the absence of Jot.
5. Jot and mind are two separate entities.
6. Both the Jot and the mind are inside the body.
7. Mind can only be infused in Jot with help.
8. The Helper is The Guru of Truth.
9. Gurjot is in union with Super Soul.
10. The Guru's wisdom joins, infuses the mind in Jot.

The Jot, Kala, Satya, supreme energy is closest possible to the body. Jot is in union with the body. Jot enables all functions of the body. It is because of Jot that one breathes in and breathes out. Breathing is a foundational requirement of life.

The wisdom of Guru brings the mind close to Jot. Jot is from Rab as a ray is from the Sun. Closeness to Jot is closeness to Rab. When closeness to Jot is maximum, then mind is closest to Rab.

How does The Guru's wisdom bring the mind close to Jot? Guru educates the disciple in the precepts of Divine Wisdom. Guru's wisdom also fosters emotional links with Jot of Rab. Jot of Rab and Rab are intimately related.

The mind, which is closest to Rab, sees Rab manifest as Jot, inside the body. Such a mind also sees Rab manifest everywhere outside of the body. "ਜੋ ਪਿੰਡੇ ਸੋ ਬਰੈਹਮੰਡੇ" । That which is manifest in the body is also manifest in the entire universe.

God of eternal existence possesses infinite attributes. Each of these attributes is unique, possessed by no one else. If a person believes this to be true, then the doubt-free mind of that person is in harmony with truth. To be in harmony with truth about God, is to know the truth about God and to experience the truth about God. In other words, the person, believing in attributes of God has Darshan of the personality of God.

The above conclusion is hard to reach and still harder to sustain, for doubt is a daunting obstacle to overcome, to unite with God. The obstacle is overcome only with the guidance and help of True Guru.

Trees near Chandan, sandalwood become fragrant like Chandan. Persons in the company of Saints become Saints, Sadhus and Brahm Gyanis. They unite with Rab. This phenomenon is fascinating.

By means of human effort, it is impossible to gain focus and center the mind on an attribute of Rab. It is because of the blessing, Daan of Rab that one's Dhyan, attention, gains focus on Naam and continues the focus on Naam.

How does one engage with God or how does one draw the attention of God to oneself? The Kind, Merciful, Loving and Forgiving, God.

One engages with God by being deeply reverent, deeply grateful and deeply humble towards God.

How does one have Darshan of God?

One gains Darshan of God by centering and focusing one's mind on God's wonderful attributes with deep reverence, gratefulness, and humility.

How does one unite with God?

One unites with God by 'permanently' centering and focusing one's mind on God with the wonderful attributes mentioned. One unites with God by having a disposition, Birti, of deep reverence, deep gratitude and deep humility towards God.

If an individual, irrespective of character flaws, has humility and respect for Saints, persons who are united with Rab, then that individual is highly likely to acquire good, positive and even saintly characteristics by listening to the Sermons of the Saints.

The centering of Dhyan, focus and continuation of focus on Rab evolves into a disposition, Birti, of mind. In this state, one's mind is automatically linked with Rab. Automatic Simran of Rab ensues. Those rare individuals who experience the automaticity of Simran, must experience complete fulfilment. Refer to the first Ashtpadi of Sukhmani Sahib Bani of the 5th Guru, for a listing of blessings.

First Ashtpadi Sukhmani Sahib Ji

https://www.youtube.com/watch?v=WJ8imi0t6vE

Scan with your device.

Ashtpadi 1, Sukhmani Sahib Ji

Nothing happened, nothing is happening and nothing will happen on planet Earth or anywhere else in the Universe, without a cause. The ultimate Cause of all causes is 'One'.

The Sikh of The True Guru is most fortunate.
The Guru cares for the disciple.
The Guru is kind to the disciple.
The Guru removes bad habits of disciple.
The Guru endears the disciple to God.
The Guru removes obstacles in the life of the disciple.
The Guru's disciple shuns ill deeds.
The Guru bestows wealth of Naam on the disciple.
The Guru reforms both the life and afterlife of the disciple.
Sikh is most dear to The Guru.

--- based on Sukhmani Sahib Bani.

'One' caused the planet Earth and heavenly bodies to come into existence. Planet Earth is inhabited by countless living beings. Life may have been caused by, 'One' to exist elsewhere in the Cosmos.

As thinking beings, how should humans relate with 'One'? There are many ways by which certain individuals lead their followers to relate with 'One'.

Guru Nanak teaches to worship 'One'. This means to relate with 'One' with respect, humility, gratitude and other emotional links with 'One' over one's lifetime. In so doing, do not clash with others who follow different ways. But do share with others one's good fortune created by honest labor. Live and let live.

For the most part of his life, Guru Nanak Dev Ji traveled far and wide on foot to share his knowledge with all sorts of people and inspired them to worship 'One' in a committed and faithful manner.

The hallmark of each of the infinite attributes of God is that each attribute is unique. No one else possesses these same attributes. Each of the living beings and each thing that God creates is also unique.

If a person focuses attention on any attribute of God, then that person experiences Darshan, Vision, of God. The person's mind sees, witnesses God, for the attribute is unmatched.

If a person is fixated on God, has intense and sustained focus on any attribute of God, such as Merciful, then the mind of that person unites with God. Once united, there is no power that can separate the devotee from God or God from the devotee.

A person, who is united with God, witnesses the presence of God everywhere. That person bows to God, moment to moment. Such a person emancipates all.

---paraphrase of a couplet of the 5th Guru

Jot, Aatma, and Super Jot, Paramaatma, are together. They are united. Mind which is in union with Jot is also in union with Super Jot. The union of Aatma and Paramaatma with mind is made possible by wisdom of True Guru, Satguru.

Gurmukh experiences union with Guru and Waheguru each moment, each breath, at each step taken. This is because The Guru taught lessons of Divine Wisdom to the Gurmukh.

The power, Satya, of the most Powerful, provides energy to each body to function. The same power enables the entire Cosmos to function as ordained.

Guru Nanak states that there is no end to the universe. Scientists attest to the same fact and of an ever-expanding universe. Our galaxy and all other galaxies are expanding. The Creator of the universe is everlasting. The universe is not. Uninspired by the wisdom of Guru, the scientists remain bewildered about the finality of the universe.

Gurmukh draws closer and closer to God. The wisdom of True Guru, Sri Guru Granth Sahib Ji, guides, inspires and encourages Gurmukh to ever evolve to higher levels of awareness of the personality of God, who pervades everywhere, in everything and in everyone. Ultimately, there remains no separation between Gurmukh and God. The two merge into ‘One’, never to be separated.

True Guru is True Saint. True Saint is in union with God. True Saint sees God inside and outside everywhere. All ten Gurus of Sikhs are True Saints. They are beloved of God. Their spiritual status is unique. No spiritual leader of man equals their status for they are one with God. None among spiritual leaders of men makes such declarative statement about God as Guru Nanak does in Mool Mantar, jap Ji Sahib.

Mool Mantar dispels all doubts about the existence of God. Mool Mantar, followed by the next couplet of Guru Nanak Dev Ji, vividly gives Darshan of God. Who else, besides Sikh Gurus, does that for mankind?

Kar Sewa Khah Meva. Devote to Guru. Be blessed by Guru. Be blessed by Divine Wisdom of Guru. Only the lucky ones among Sikhs, who are preordained for this blessing, understand and realize this blessing.

Humility, gratitude, reverence, affection are emotional links that build personal relationship of closeness with dear Guru. The same is true in case of dear God.

Inroad of wisdom to the mind becomes possible by bowing from the heart to Sri Guru Granth Sahib Ji.

Additional Resource:

https://youtube.com/watch?v=hjZkZwRQD1w&feature=share

Scan with your device.

Teri Kudrat Toonhi Jaane | Professor Darshan Singh Ji

God is ever stable. All else changes. How may humans become stable and escape the cycle of birth and death? Humans become stable by uniting with the Stable Guru of Truth.

No one can ask the Creator not to unite with someone. To unite or to not unite is the prerogative of The Creator. The Creator is known to embrace sinners after The Guru cleanses their minds. Example: Valmiki (Balmeek), the bandit was reformed by Narasimha Rishi.

One is wonderstruck at the wondrous act of Our Creator. No living being and nonliving being is identical to another. No organism is identical to the other. No dust particle is identical to the other.

Bowing from the heart to Sri Guru Granth Sahib Ji, permits the entry of divine wisdom of Guru into one's mind. The act of bowing from the heart is submission to Guru. The surrender with humility to Sri Guru Granth Sahib Ji sets the stage for learning and growing. In time, the wisdom of Guru graces one's mind permanently. The mind then relates to Guru and Waheguru with abiding devotion and profound reverence. This experience means union with Guru and Waheguru.

We all live our lives as destined. If destiny includes worship of God, then such destiny is most rare. With guidance of Perfect Guru, Kaamal Murshad, this destiny unites the disciple of Guru, Devotee of God with Guru and Waheguru.

Disunion, vishora, with Rab has many reasons and aspects.

1. Obliviousness about the existence of Rab.
2. Intentional rejection of the existence of Rab.
3. Dubiousness about the existence of Rab.
4. Ignorance about who Rab is. Not familiar with the wonderful attributes of Rab.
5. Lack of Kirpa of Rab.
6. Lack of guidance by perfect Guru.
7. Lukewarm allegiance to perfect Guru.
8. Double minded allegiance to perfect Guru.
9. Casual approach to learning Divine Wisdom.
10. Egotism, Haume. Absence of humility. Absence of reverence towards saints, Guru and Rab.

The world ocean is also referred to as the ocean of fire. It means man being in the grip of hurtful temptations, under the influence of Maya. It is an unquenchable discontent (Trishna) due to the influence of ill thoughts and ill deeds.

Everything and every being in the Universe changes moment to moment. Only God is changeless and eternal. Everything and every being are fated to end. God then again begins the cycle of creation and destruction. “ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ, ਸਦਾ ਸਦਾ ਇਕੰਕਾਰ”

Guru's wisdom teaches the disciple …

1. Personal attributes of God, such as God is immortal, God is free of the cycle of birth and death.
2. Relational attributes of God towards devotee, such as God is Merciful, God is Kind.
3. Personal attributes of disciple of Guru, such as truthfulness, commitment to faith.
4. Relational attributes of disciple of Guru towards God, such as humility, reverence.

Think and ponder over other such attributes.

If a person listens to or reads Gurshabads, including translations, with an attitude to understand and learn, then that person is bound to become wise. The person learns about saints, Guru Ji and God. If a person continues to learn and makes the learning his or her own, apni, then that person is on the path to eventual oneness, union with God. If not in this life, then in the next.

Toon hee swami - God is The Sustainer of life.

Antarjaami - God pierces the facade of falsehood to know what is in the mind.

Toon hee basen sadh kaey sangha - God is near and dear to the worshiper (Sadh). Worshiper is near and dear to God. The close relation between the two is mutual and is permanent.

Death and birth are occurring simultaneously in the world and in the entire universe. The Deathless and Birthless are not subject to this truth.

The Eternal can free a person from the trap of cycle of death and rebirth through the teachings of The Perfect Guru.

Humans are God's creation, and they can perform amazing feats. It is totally logical to believe that God, who is infinitely more capable than humans, knows the good, bad and noble deeds of every person. This is amazing.

Besides knowing the deeds of every person, God records the imprints of the deeds on the mind of every person. Later, God passes judgements.

'Changaaeeaan buraaeean wachey dharm Hadoor. Karmeen aapo apnee ke neray ke door'. Thus, the award of either salvation or cycle of birth and death.

Deep, unexpressed admiration and regard draws a person mentally close to the one being admired. However, unexpressed sentiments do not draw the admired one close to the person who is admiring.

On the other hand, deep, unexpressed admiration and regard for God draws a person close to God. These sentiments also draw God close to the person, for God knows what is in the mind of the admiring person.

It is natural:

Birds sing.
Stars twinkle.
Water flows down the slope.
Fish swim.
Night follows day.
Winter follows summer.
Parents love children.
Dogs bark.
Cows give milk.
Gursikhs worship God.

According to Gurmat, the way to unite the mind with God is to sing God's praises with a true heart. This is possible only by learning Divine Wisdom from the Perfect Guru. The perfect Guru is Sri Guru Granth Sahib Ji.

Attachment to the world causes Sukh and Dukh. Sukh causes happiness. Dukh causes sadness. Sukh and Dukh are cyclical. These continue throughout life.

Devotion to Guru and Waheguru frees the mind from the tough grip of attachment to the world. A devoted person transcends Sukh and Dukh.

Japo, Dhiaao, Simro Yani juro Rab naal, join with God in the early hours of morning (Amrit vela).

Wisdom of Perfect Guru establishes relationships of Parent with child, Thakar with Daas, Owner with owned, Shelter with sheltered, Protecter with protected, Blesser with blessed, Purifier with purified, Uniter with united, Friend with friend as between the disciple of Guru and God.

God is Grand and Glorious. Perfect Guru is endowed with Divine Wisdom by God Himself. A mind filled with wisdom of Perfect Guru sees God and has Darshan of God within self and outside of self. God is ang sang (near) to such a mind. God is not hidden from such a mind. Such a mind is filled with everlasting joy.

God cares deeply for such a mind or a person. God and such a person are together moment to moment. They are in perfect union. A human blessed with such union is rare and lucky, of Wadey Bhag Waala, human.

--- As inspired by Perfect Guru.

The Guru characterizes Rab as stunningly beautiful, irresistibly attractive and beloved. Disciple of Guru also believes in these traits of the personality of Rab. Guru and disciple are smitten by Rab.

Guru is enchanted and is in union with Waheguru. Earnest disciples of Guru too should be enchanted in union with Waheguru. ‘Att sundar mnmohan preetam piare’.

Guru Ji has stated in certain verses that he, “States what he hears from the Lord”. His utterances are directly by The Lord. Yes, Guru Ji experienced the stated attributes in the half verse on the previous page. He speaks only the truth in Shabads.

Sorat'h, Fifth Mehl: He did not take my accounts into account; such is His forgiving nature. He gave me His hand and saved me and made me His own; forever and ever, I enjoy His Love. ||1|| The True Lord and Master is forever merciful and forgiving. My Perfect Guru has bound me to Him, and now, I am in absolute ecstasy. ||Pause|| The One who fashioned the body and placed the soul within, who gives you clothing and nourishment - He Himself preserves the honor of His slaves. Nanak is forever a sacrifice to Him. ||2||16||44||

Believe it to be so very true. All the blessings that have been given to us. Our parents, near and dear ones - all are His Doing. Nothing short of amazing.

For us believers, it is “Nothing short of amazing”. Hence our devotion to Him should be natural.

Savor good food by chewing it slowly. Savor Simran by doing it deliberately and slowly.

To those whom Har (God) Simran occurs naturally, they receive countless blessings from Har.

A striking feature of Gurbani is that Shabads come out of the depth of the hearts of the composers. The Shabads reflect total conviction in the views expressed. As such the Shabads go to the heart of the earnest disciple and render changes to the outlook of the disciple. These changes render the outlook of the disciple akin to thoughts and feelings expressed in Shabads. The result is that the spiritual outlook of disciple becomes harmonious with that of Guru.

Uhde ghar Vich koee ghata Nahee

There is no dearth of anything in His house. In fact, there is an overabundance of everything in His house. His Sewak has access to His treasures, as willed by Him.

It is the mind's inherent tendency to disunite with Rab. Attention, Dhyan, is susceptible to entertaining endless flow of thoughts. This is a common observation of all godly people. It is even true in the case of disciples of Guru, who are advanced in Divine Wisdom.

It is impossible not to attend to certain distractions which are germane to daily living, which must be paid Dhyan to. Then there are those distractions which are not germane to daily living that disunite with Rab.

How does one deal with distractions that disunite the mind with Rab, that are not linked to daily living? One deals with such distractions by ignoring them, by rejecting them. Turn the spurious, useless flow of thoughts into useful flow of thoughts. This means to think noble thoughts as stated in Gurbani. Make a concerted effort to connect the mind with attributes of God.

Humans are born into a cultural and social environment. As adults they do pretty much the same things as their parents did.

As householders, humans do their best for their children within financial constraints. Life moves on to old age. And then the final occurrence.

During their lifetime, each person acts on good and bad thoughts and reaps the consequences of actions. Those humans who are religious minded grapple to act religiously as their religion teaches them. Christians act according to Christianity. Moslems act according to Islam. Sikhs act according to Sikh principles.

In the end, who truly succeeds is the one who tried their best to live according to their faith. That is all a person can do. And yet in the Court of God, what happens is a mystery. It is impossible to predict one's predicament there.
It is true, Sri Guru Granth Sahib Ji assures honorable treatment for having had God in mind while alive.

Gurmat turns an earnest student into Gurmukh. Gurmukh, in time, thinks and feels the same way as Guru does. The Guru instills the same values as the Guru's in the mind of the Gurmukh. Thus, the character of Gurmukh becomes like the character of Guru.

Nothing belongs to a person permanently, except the wisdom acquired from True Guru. All other belongings a person owns are temporary.

Gurus and Bhagats whose Bani is in Sri Guru Granth Sahib Ji, each have a rare talent of expression of spiritual thoughts in poetic-melodic form. It is said they received Insights in this form from God.

Guru Nanak Dev Ji often remarked to Bhai Mardana Ji - Mardaneaa rbaab bjaa Bani aaee aa.

According to Gurbani, we have another parent besides the one to whom we were born. That parent is Paramaatma who puts Aatma in the body before birth. Only then does the body become alive. Very few among humanity recognize this truth and they are the believers. They learn Divine Wisdom from True Guru. They receive special favors from Paramaatma.

Twenty-four hours, in a constant manner, Truth is being freely offered to all around the globe. Astonishing that only a few lucky ones desire to listen to the sermons of Truth. In general, humans are in deep slumber, unaware of Truth inside them and around them.

Humanity rejoices in trivia and feels proud about trivia, while disconnected with Truth. Those who relate to Truth implore humanity to not ignore the Creator. Worldly distractions have their place only if humans are mindful of The Creator.

Sikh Gurus and Bhagats, whose compositions are in Sri Guru Granth Sahib Ji, are unique among Reformers of mankind. They know far more attributes of God's Nirgun and Sargun Saroops than any of the prophets.

It is normal for flowers to wither, others on the plant to bloom. We are humans. It is normal to have ups and downs. In downs we ask for the helping hand of Guru and Waheguru. In ups we thank and cherish the yaad of Guru and Waheguru.

The condition for remaining in union with Rab is to not be dissuaded by Dukh Sukh or by hard times to relinquish gratefulness to Rab, for there are so many other blessings Rab bestows on the Believer.

Supplication, Ardas to Guru Ji does two things. One, it creates hopefulness for a positive outcome — success. Two, it prevents worry of a negative outcome — failure.

Guru Ji is in union, jurey hoe hun, with Rab. Guru Ji unites the Sikh with Rab by holy sermons and teachings, Kalam.

Spiritual progress takes place from time to time, when one tries to connect with Rab by remembering an attribute of Rab. Spiritual success is when one effortlessly and permanently remembers Rab, Yaad karda hai. This is the state of mind's union with Rab, when Simran of Rab is automatic and ongoing. Mun vich Rab wass janda hae.

"Swaas Swaas Simro Gobind, mun Antar kee utre chind (worry goes away)".

The believer asks Rab for the blessings of a healthy body and a healthy mind. The believer seeks forgiveness of wrongdoings. These three requests are worthwhile receiving from Rab.

Rab has infinite attributes. Of these attributes, some are known to the disciple of True Guru, for Guru teaches these attributes to the disciple. Together, the attributes learnt from Guru portray the personality of Rab.

Rab is intimately related to all humans. But only a few humans recognize the fact that life is possible because of the presence of Jot of Rab being present in the body.

Simran (Yaad) of Rab, done again and again by means of an attribute of Rab, joins the mind of the disciple with the personality of Rab. Simran if continued over time, unites the mind permanently with Rab. The union of mind with Rab is the goal which a disciple pursues.

He who seeks, finds a true adage. He who does not seek, does not find. Gurmukh seeks Rab, Gurmukh finds Rab. Gurmukh finds Rab with the guidance of True Guru.

The world was materially far different 554 years ago, in the time of Guru Nanak Dev Ji, than it was in year 2023.

Despite the drastic changes from the time of Guru Nanak Dev Ji, one thing has remained changeless. It is the redemption of disciples by ‘Shabad Guru’. True Guru redeemed the disciples centuries ago; continues to redeem the disciples in the present; and will continue redeeming the disciples in the future.

True Guru not only redeems disciples, but The True Guru also unites them with One, the Creator. Without the guidance of True Guru, people are lost.

As a habit, we do not recognize our firm belief in an attribute of God. Our recognition of our firm belief in an attribute of God is important for our spiritual progress depends on it.

True Guru and turns a long-time disassociation of the mind with Rab to association in a moment. That blessed moment is when the mind accepts the Presence of Rab inside self and outside self.

The human mind can make this wonderful maneuver, leap. The lack of Rab consciousness gets replaced by Rab consciousness, in a moment.

ਸਭ ਗੋਬਿੰਦ ਹੈ ਸਭ ਗੋਬਿੰਦ ਹੈ ਗੋਬਿੰਦ ਬਿਨ ਨਹੀ ਕੋਈ

Sabh Gobind hae Sabh Gobind hae Gobind binn naheen koee.

Believers bow to God, for God is absolute Ruler over all, is the grand and ultimate Cause of all that happens, and is the owner of all, living and non-living. Bowing to God of these attributes joins the mind of a believer with God, for the believers automatically and permanently remember these attributes of the Personality of God.

An atheist believes in the nonexistence of God. In fact, the atheist is under the spell of duality as willed by God.

“ਧਾਰ ਕਿਰਪਾ ਸਵਾਮੀ ਮੇਰੇ ਦੁਤੀਆ (duality) ਭਾਉ ਨਿਵਾਰ (destroy)”

Unwise humans make claims of knowledge and power far beyond the actual levels of their knowledge and power. This is because they suffer from egotism. Egotism is the cause of their disunion with the One who is All-Pervading, Omniscient and Omnipotent.

Among limitless attributes which have limitless scopes, Rab has an attribute by which He selects a person for discipleship of True Guru. The Guru teaches lessons of Divine Wisdom to his disciple. The Guru, with his grace and guidance, advances the disciple to ever-ascending, spiritual levels. Upon reaching the highest level, the mind of the devotee of Rab becomes one with Rab. Mind merges in the Mind of Rab.

The above is based on the understanding of Gurbani.

The company of the most pious and pure One, with the help of True Guru, purifies the mind of the devotee of Rab. The purified mind sees the Companion within self and outside of self.

Intensify Divine Love, Devotion, Sharda, Prem for Waheguru. How? Let the answers come from within.

Creature comforts tie us to this transitory world. Only True Guru can un-tie us. We then see the temporariness of this world. Guru ties us to the Permanent.

The creature comforts no longer remain the primary focus. The chase for them ends. We become content, happy and peaceful.

It is easy, yet extremely difficult to unite with Rab. If one devotes to Rab with true and pure heart, then mind's union with Rab is easy. If not, then disunion is one's lot. One's heart becomes true and pure in devotion to Rab, by being an earnest disciple of True Guru. By learning the precepts and emotions that are commensurate with the precepts and emotions of True Guru, Kaamal Murshad.

The daily Sermon from Harmandar Sahib provides Darshan of True Guru's mind, through Kalam, and hence the Darshan of True Guru. Each Shabad is directly or indirectly related to the mind of Waheguru. The Shabad provides Darshan of Waheguru' s mind and hence the Darshan of Waheguru. Each day, we are twice blessed with Darshan.

The Kirtan and Katha of daily Sermons linger in the mind and help with Darshan of Guru and Waheguru Ji.

Rab is continuously present everywhere on the planet Earth. Rab is continuously present in the farthest reaches of space. Rab is present in the mind of the devotee. Rab owns all. Rab rules all. What else is there besides Rab? Only the created ones and Maya.

As a disciple of Guru, when we audibly or silently recite the verses of Guru's Shabad, then, besides the Darshans of Guru and Waheguru, we get Darshan of self. The self who is absorbed in the content of the verses of Shabad. Thus, the utterances of Guru become utterances of the disciple. This awareness brings the disciple's mind in harmony with the mind of Guru. The disciple is now in full agreement with the Sermon of Guru. The belief of the disciple in Guru's holy words becomes firm.

Amrit Simran

“ਬਾਰਨਬਾਰ ਬਾਰ ਪਰੱਭ ਜਪੀਏ, ਪੀ ਅੰਮ੍ਰਿਤ ਇਹ ਮਨੁ ਤਨੁ ਧਰਪੀਏ”

Imbibe The Amrit, Nectar. The more you drink, the more you want to drink, in the state of union with Rab. The Nectar makes a person content, in peaceful happiness. To do heartfelt simran of the attributes of Rab is to imbibe Amrit.

The disposition of the mind, Birti, Surti, Subhao, Aadat, is to worship Rab. Bhagat Naam Dev Ji calls it Cheet (focused remembrance), in conversation with Bhagat Tarlochan Ji. The disposition keeps the mind connected with Rab. This disposition to worship Rab was created by Guru by means of Kalam, Divine Wisdom of Guru. It is the most-ascended, spiritual state of mind. It remains intact under all circumstances by the Kirpa of Rab.

The martyrdom of Guru Arjan Dev Ji was a test of Kirpa, Grace of Rab. Rab came through with flying colors, for Guru Ji went through the ordeal of extreme torture, with great fortitude.

A Learner of Wisdom of The True Guru experiences permanent union with Rab, both at the deep down as well as the conscious level. At both levels, the devotee has deep reverence for the One who is Limitless and Greatest.

In Punjabi culture, the word ‘Ji’ is used to show respect to a person. The word ‘Ji’ also signifies emotional closeness to a person. For example:

Guru Ji
Sant Ji
Baba Ji
Bhagat Ji
Mata Ji
Vir Ji
Bai Ji

If the word ‘Merey’ is prefixed to any one of the above, then the resulting phrase signifies personal expression of respect as well as personal emotional closeness to the specific person. So merey Guru Ji means, ‘I respect my Guru Ji, and I am emotionally close to my Guru Ji’.
Question arises, ‘Why do you respect your Guru Ji and why do you feel emotionally close to your Guru Ji’? Answer is, ‘My Guru Ji has taught me superb lessons of Divine Wisdom and has drawn my mind close to God, Waheguru Ji’.

Since the mind of disciple is in harmony with Shabads of Guru, consider the words in each Shabad as disciple's own, when reading a Shabad or when listening to a Shabad or when listening to a Shabad as Kirtan. With this important fact acknowledged, proceed with the following.

It is a much more enjoyable and beneficial experience if one sings along with the Ragi Sahib doing Kirtan. Try it. It is very easy. Just silently but mentally follow the melody. You would feel you are able to follow the words of Shabad. You would also feel that you are fully in tune with the melody, with its rhythm. You will feel as if you are a member of the Ragi Jatha, actively participating and not just passively listening. Your mind will get focused on the Kirtan. You will experience your mind is in harmony with the Shabad. You may even feel you are able to put emphasis on certain words to make the music more delightful and impactful! Try this with one of the Hukamnama Kirtans.

If a disciple's mind is one hundred percent in agreement with the Sermons and Shabads of Guru, then the disciple is in harmony with The Guru. In this state of mind, the meanings of Guru's verses become disciple's own. Shagird ne guru de bachan apna lae. Now the reading of or listening to prose or Kirtan of a Sermon is personal to the disciple. The words of Guru resonate as disciple's own. The disciple treasures them and has deep allegiance to them. The sermons become disciple's own, even though they originate from The Guru. 'Tum Daate Thakar Pritpalak Naaik Khasam hmare …',. are words of The Guru. These words become disciple's words as well due to disciple's commitment to words of The Guru.

The universe is ever expanding. Each moment the universe is becoming bigger than the previous moment.

Nothing happens without a cause. What or who is the Cause of this expansion? The Lord of the ever-expanding universe is the Cause of expansion. The power of The Lord over ever-expanding universe is the Cause of expansion. To think about the universe without acknowledging the Creator of the universe is an act of false thinking. The universe without its Creator does not exist.

To want something from Rab; to be grateful to Rab; to beseech Rab; to pray to Rab as Savior from a predicament, are ways to unite with Rab.

Rab is attracted by the beauty of the mind that has been beautified by the Wisdom of True Guru. When captivation is intense, Rab unites Self with the beautiful mind. Separation between the two disappears. This is fulfilment of desire of mind that is intensely devoted to Rab. Intense devotion to Rab, Sewa and humble disposition makes the mind attractive to Rab.

Rab owns and flawlessly manages such a vast and grand creation. Rab never makes an error. Humans make all sorts of errors, even though the scope of their decisions is infinitely narrower than that of Rab.

“Bhulan andar sabh ko abhul Gur Kartar”

If a sincere disciple of True Guru is in complete harmony with the meaning of verses that relate to the attributes of God, then the disciple is devoted to God. The disciple has Shardha for God. An element of Shardha is permanent gratitude to God for the blessings received. Permanent gratitude is one element amongst many others. Shardha emotionally ties the mind to God. This means the disciple of True Guru is in union with God and God is in union with the sincere disciple of True Guru.

Humanity is divided into theists, atheists, agnostics and others. Theists are further divided as those who believe in Sikh faith and those of other faith traditions. Sikhs are further divided as those who believe in Sri Guru Granth Sahib (Satguru) and those who believe in Sri Guru Granth Sahib and are earnest disciples of Sri Guru Granth Sahib. The earnest disciples of Sri Guru Granth Sahib are a very small percentage of humanity.

Waheguru, Satguru and earnest disciple, all three have the same desire, which is merger of the mind of the disciple with Waheguru. The merging of the disciple's mind is by the active guidance of Satguru.

The fate to unite is ordained by Waheguru. To that end, Waheguru brings a person and Guru together. Then the person starts on the path of unification with Waheguru. The pace towards destination varies with each person.

The pace of learning Divine Wisdom of Satguru varies with each disciple. Personal effort to learn Guru's wisdom, pace of unlearning the impediments to learning wisdom, natural endowment of mind to grasp teachings, fate, Kirpa of Guru and Waheguru, all play a part towards unification of a disciple of Sri Guru Granth Sahib, with Waheguru.

One has no control over one's fate or mind's union with Waheguru. However, one has control over a couple of elements of the process of unification.

The pace of movement towards unification of mind with Waheguru can be hastened. The greater the level of personal effort, the quicker the union. Humble disposition helps in unlearning the stubborn impediments toward unification of mind.

Ardas, Supplication, to Guru and Waheguru invokes their Kirpa. Kirpa, Rehmat, Nadar, Blessings, destroys the obstacles that impede progress towards union with Waheguru.

An additional help towards unification is to make Guru and Waheguru happy (Parsann). One needs to be creative and open-minded. Ways to make them happy would automatically present themselves to mind.

When a passionate believer, with strong feelings and strong belief, utters 'Waheguru' or when a passionate believer contemplates Waheguru, then the passionate believer connects with the infinitely powerful Monarch of the universe. The passionate believer connects with the Eternal Guru and with the One who is most Impressive, most Admired, most Wonderful, most Kind, most Forgiving, most Compassionate, most Wondrous, most caring Parent, most dependable Friend and most loving Being, Hasti. These are only a few attributes, Gunn, of the infinitely attributed Waheguru. These are relational Gunns of Waheguru for an ardent devotee.

In days long gone, centuries ago, learning the knowledge and skills to make a living were much easier than they are now. The same is true of making a living.

The time and effort to learn and practice medicine, teaching, engineering, farming, navigation, soldiery etc., are much more than what they used to be in the earlier times. The time left to practice one's beliefs as a Sikh is far less than what it was in the olden times.

The idea that a Sikh, who is only a believer in Waheguru but is not an active and earnest disciple of Guru, is fated to do bad things in life. This is a prejudicial idea and not a true statement. Some preachers advance this idea.

Atheists and agnostics are known to be outstanding scientists and discoverers. Their contributions to the service of mankind are noteworthy. Surely, they are fallible like the rest of humanity. But they don't deserve condemnation.

To be a saint and soldier, to be a saint and scholar, to be a saint and doctor are rare combinations among such other combinations. These happen with the grace of Almighty. These people do not engage in a condescending attitude towards fellow human beings.

Guru Ji uses strong language against those who do not devote themselves to Rab but remain exclusively occupied with other pursuits in life. The believing Sikhs, who are not active and earnest disciples of Guru, are potential candidates for active and earnest discipleship of Guru. Only time and fate determine, for this to happen.

Besides 'Moh of maya', 'doubt' is the obstacle to union of mind with Waheguru. Guru, who is in union with Waheguru, knows how to free the mind of a person from the grip of maya and doubt. To gain freedom, the person needs to learn precepts of Divine Wisdom and emotional links with Waheguru that are indicated in Divine Wisdom of Guru. This means the person needs to become a dedicated-earnest disciple of Guru. In time, Kalam, Teachings of Guru frees the mind of disciple and unites it with Waheguru.

If God casts a glance of Grace, then all deeds of a person come to successful fruition. Person's deed of simran bears fruit. Person's mind unites with God. Two things matter in this regard. A person's destiny, fate Mukadar and degree of earnest discipleship of perfect Guru.

An indicator of union with Waheguru is a personal feeling, experience of union with Waheguru. This feeling and experience cannot be shared with others just as the experience of tasting delicious food cannot be shared with others. Another person must taste the delicious food to feel and experience the delicious food.

Other indicators of a mind's union with Waheguru are Tarishna da khatam ho Jana (end of greed), mun da tekao wich aa Jana (settled mind), bhatkna muk jaani (stop wandering), sdeevi persanta mil jaani (permanent happiness), mun wich shanti wus jaani (peace of mind), bharm bhou na rehna (no superstition and no fear).

Verses of Gurbani, directly or indirectly, relate to Waheguru. Reading or listening to Gurbani with understanding and at a slow pace relates the mind of the believer with Waheguru. Listening to quality Kirtan relates the mind with Waheguru. Kirtan stays with the mind when listening stops. Simran relates the mind to Waheguru. Mun noo Rab naal jorna Haey.

God creates humans and non-humans. There are types of humans just as there are types of non-humans. God endows each human with body, mind, soul and fate. Each body is unique. Each mind is unique. Each fate is unique.

The soul in each person is identical. It is from God as a ray is from Sun. Rays of Sun are identical. Souls of God are identical.

Each soul provides energy to operate various systems of the body. Soul keeps the body alive. When the soul departs, the body dies.

During their lifetime each person does a variety of actions. Some of these actions get imprinted on the mind. These lasting impressions on the mind have consequences in life and in the afterlife. Some consequences cause happiness in life for an individual. Some consequences cause unhappiness in life for the individual.

In afterlife when actions are judged by God, then reward is given to some individuals while others receive punishment. Those persons, who devote to God in life, receive salvation in life. In afterlife they are honored by God. They receive freedom from bondage, meaning they are blessed with salvation. Those, who do not devote to God in life, go through the cycle of rebirth and death. They are reborn as humans or non-humans, as ordained by God.
Mind is malleable. In the ongoing company of immoral people, it becomes immoral. In the company of God-fearing people, it becomes God fearing. In the ongoing company of saints, the mind becomes saintly.

Mind can merge with God if it receives, accepts and acts on instruction which is embedded in Divine Wisdom. The teachings must be from a teacher who is in union with God.

The Kirpa of Rab creates a sewak, devotee.

First Rab unites Self with sewak. Afterwords sewak unites self with Rab. These statements are true on the following bases:

It is because of Satya, Kala, of Rab that the body is alive and all systems of the body function.

It is because of Satya, Kala, of Rab that mind of sewak functions.

As Guru, Rab provides knowledge of Personal attributes to the sewak. Example of Personal attribute is, Rab is Self-Existent.

As Guru, Rab provides knowledge of Relational attributes to the sewak. Example of Relational attribute is, Rab is Kind to sewak.

Rab provides Darshan to sewak. Rab motivates the sewak to be reverential. As sewak perceives the Presence of Rab, sewak bows to Rab. Sewak gets Darshan of Rab.

Rab creates emotional bonds with Self and with the mind of sewak. Example of emotional bonds with Self, sewak is reverent to Rab.

In summary, Rab unites Self with sewak and sewak unites self with Rab. Rab and sewak are united, in perpetuity. Sewak enjoys Anand.
During waking hours, a steady stream of reverie, random thoughts, useless thoughts etc. flash across the mind. These are caused by energy which is inherent in the human mind.

The natural energy that causes the above should be used and harnessed wisely. With attention, Dhian, one should use this natural energy to do Simran.

Think and repeat affectionately and reverently specific, attributes of Rab, such as Sat Naam (True Name), Raheem (Merciful), Kareem (Kind), Harjaaee (Omnipresent), Sarab Shaktivaan (Omnipotent), Sadeevi (Eternal). Do this every hour, every day when not busy with meaningful tasks. Time well spent. Build a treasure. It will come in handy in time of need.

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Also, the effortful, discreet Simran may become automatic, continuous Simran. That would be the dream of a devotee come true.

Add Wah Guru to the Simran. If there is one word that describes the personality of God, that word is Wah Guru, meaning wonderful, wondrous Enlightener (Bestower of Divine Wisdom).

Every occurrence has a cause. Every existence has a cause, except in the case of One and only One. That One is Self-Existent. None is the cause of the existence of One. The unique Personality of 'One' has a unique attribute of self-existence.

The societal hustle and bustle of modern times is necessary for mental health. Consider what happened to the mental health of people when the Covid 19 pandemic drastically diminished the hustle and bustle of society. People must interact. This was true in times long gone by when hustle and bustle was at the minimum.

It is hard now as it was hard then to connect and remain connected with The Maker of hustle and bustle. Those few who did then and do now connect with The Maker of hustle and bustle were and are Winners. Gurbani calls them 'Soorma'. Gurbani creates Soorma.

If one understands Gurbani literally, then one should neither experience minor pain nor experience major intolerable pain in life. But we know pain of both types inflicts both the saints and the non-saints. If this is not a contradiction, then how does one explain it?

The suffering that Sri Gobind Singh experienced is unthinkable and indescribable. The suffering that Sri Guru Arjan Dev experienced is unthinkable and indescribable. Yet consider the words of Sri Guru Arjan Dev: 'Tera Kia meetha laagey Har Naam padarth Nanak maangey'. The experience of what You ordain for me tastes sweet. Nanak longs for the blessing of Har Naam.

It is evident that those who are in union with Waheguru do withstand unthinkable and indescribable suffering. Call it miraculous or rationally inexplicable. But it is true.

Turning to the first paragraph above, yes, The Gurus suffered pain in life. But this suffering did not intimidate or deter them from steadfast belief in Waheguru. Waheguru saw them through tremendously difficult ordeals.

All ten Sikh Gurus, from Guru Nanak Dev Ji to Guru Gobind Singh Ji had personal and intimate knowledge of the mental attributes of Rab. How was this possible? The only way for Guru Sahiban to know these attributes was that Rab himself revealed his mental attributes to them. This also proves that each of the ten Gurus was in union with Rab.

The eleventh Sikh Guru, Sri Guru Granth Sahib Ji, possesses the Shabads, Composition, Kalam of the six Gurus. These compositions are of eternal signification to humanity. Anyone, now or in the future, who becomes an earnest disciple of Sri Guru Granth Sahib, can unite with Rab by learning the attributes of Rab and by learning the principles of noble life.

Ways to relate to Swami, Thakar, Daata, Meharban, Rakha:

Some say the above words like any other word.

Some say the above words with understanding of the meaning of the word, but with no personal connection with the word.

Some say the above words with understanding of the meaning of the word, but with deep personal connection to the word, implying a sincere and lasting connection with an attribute of Rab. For example, Yaani, mera Swami, mera Thakar, mera Dataa, mera Meharban, mera Rakha. The term ‘mera’ denotes firm belief in Rab and there is a deep emotional link with Rab. Rab is Hazar, Nazar, ‘present now’. The Shabads of Guru repeatedly strengthen the belief in Rab and repeatedly strengthen the emotional links with Rab. The personality of an ordinary person becomes the personality of Gurmukh and a committed devotee of Rab. This means the devotee is in union with Rab and devotee experiences ongoing yaad, Simran of Rab.

Perfect Guru and Waheguru are permanently linked together. A person who is an earnest disciple of Guru is also a devotee of Waheguru. A disciple learns from Guru about Waheguru and how to unite with Waheguru. With luck and sustained devotion to Guru and Waheguru, all three (Disciple of Guru, Guru and Waheguru) get united in an everlasting bond.

How To Relate to The Verses of Gurshabad

Select a verse from the daily Hukamnama (sermon). Go through the following steps. After a little practice, you will be able to skip steps 2, 3, & 4.

1. Make sure you know the meaning of each difficult word in the verse.
2. Believe that the specific verse is directed at you, a disciple of Guru and devotee of Waheguru, by Sri Guru Granth Sahib.
3. Accept the verse wholeheartedly, without any disharmony.
4. Apply the verse to self as if it is your own composition.
5. Repeat the verse audibly or silently (mentally) as many times as it is easy and natural for you. Do this at different times of the day.

If perfect earnestness is the basis of asking, then supplication and hope for needed fulfilment connects the mind with Guru and Waheguru.

There are five kingdoms of living beings. Animal kingdom, plant kingdom and three others. True Guru reveals a wonderful truth about the Lord: No one out of five kingdoms comes to planet Earth without the guarantee of food. Lord has unlimited resources. The Lord has unlimited reach and scope. Only a fool does not care to have a relationship of profound reverence with such a benevolent and illustrious Lord.

Contemplate. After one's mind is in union with God, then there is nothing that is not in union with God.

If mind is in union with God, then there is nothing that that is in disunion with God. God is in the mind and outside of mind of the devotee.

Each of the contributors to Sri Guru Granth Sahib, encourage, motivate and admonish all disciples to relate reverently, gratefully and affectionately with God. God is favorably disposed towards a disciple of Guru, the moment a disciple relates with God as advised. Then, God appears as Enchanter, Mohan, Forgiver, Kind, Merciful, Bestower of blessings, Protector of the disciple of Guru.

Gurbani is a compendium of true statements. Listening to true statements, with a strong desire to learn, not only enlightens the mind but also purifies it. The enlightened and purified mind draws closer to Guru and Waheguru. Eventually, the closeness of mind is so extreme that mind unites with Guru and Waheguru. The gap between the mind, Guru and Waheguru disappears.

A relationship of sincere and devoted discipleship with Guru is far different than a superfluous relationship with Guru. In superfluous relationships, one may have an attitude of respect towards Guru and Waheguru. This may be due to having been born in a Sikh family. But there is no learning from Guru. There is no progress in spiritual awareness in a superfluous relationship.

In contrast, sincere and devoted discipleship of Guru expands awareness of mind with respect to the personality of Waheguru. Learning of Divine Wisdom from True Guru expands awareness, bringing it ever closer to Guru and Waheguru.

There is so much suffering in God's world. There also is so much human effort towards reducing, alleviating or eliminating suffering. Both are sanctioned by God. 'Hukmey andar sabh ko, bahar Hukam na koey'. Why cause suffering in the first place? It is impossible to rationally answer this question.

Amarjit.

If expressed words, about Waheguru, are heartfelt as are by Sants and Guru Ji, then there is no distance between self and Waheguru. Then the disciple of Guru is in union with Waheguru.

Devotion to Waheguru, with love and reverence, is because of the grace, Kirpa, of infinitely and uniquely attributed Waheguru. Devotion to Waheguru is the premier goal of life. Devotion to Waheguru benefits a person with countless blessings. Lack of devotion to Waheguru causes countless detriments. Devotion to Waheguru destroys disloyalty towards Waheguru. Devotion to Waheguru is the antithesis of attachment to temporary and false.

The extent, ownership and powers of the flawless ‘One’ are infinite. The rule of ‘One’ over all is absolute. The ‘One’ has one desire, despite the fact of ownership, power and absolute rule. That desire is to forge a love relationship. It is known that ‘One’ develops love relationship irrespective of worldly merits of the person loved. There is only one trait that the loved person must possess. That trait is love for the ‘One’. Then the love bond between the two is forever.

Think of Waheguru or remember Waheguru with deep respect, deep fondness, deep affection, deep longing to meet, and deep gratitude for favors received. Waheguru knows these feelings are true and continue to be true. By virtue of the said feelings, the thinker of Waheguru or one who remembers Waheguru, is in union with Waheguru. To unite with Waheguru is to cultivate these feelings towards Waheguru. To do simran of Waheguru is to have these feelings. Gurbani infuses these feelings in the mind. Guru and Waheguru ensure continuation of these feelings.

Personality of God

His parenting is uniquely superb.

His friendship is uniquely superb.

His protection is uniquely superb.

His love is uniquely superb.

His lordship is uniquely superb.

His Darshan is uniquely superb.

His union (Union with Him) is uniquely superb.

His blessings are uniquely superb.

His forgiveness is uniquely superb.

His response to supplication is uniquely superb.

His response, to humility towards Him, is uniquely superb.

His greatness is uniquely superb.

His greatness makes the mind wonderstruck.

There is nothing besides the infinite creation and its Creator of infinite attributes. The human mind is unable to know this truth. It is under the spell of a powerful illusion. This illusion causes the mind to be disjoined from the Creator.

The disjoined mind can only be united with the Creator by the one who knows the truth about creation and its Creator. The knower of truth is True Guru. The teachings of True Guru unite a disjoined mind with the Creator.

Attributes of God Based on Empirical Evidence

God is silent Observer of death, destruction and evil carried out by man.

God is silent Observer of death and destruction done by Nature.

These are part of God's kindly and absolute rule over humanity and nature.

God instilled wisdom in Guru's mind. Man must devote to Guru for the fog of ignorance and illusion to lift from the mind. Man can then clearly see Guru and God.

The Guru of Truth teaches lessons of wisdom to the disciple. In time, the disciple's thoughts and emotions become like the Guru. Union with Rab takes place. Devotee experiences Hukam of Rab in operation everywhere. There is no separation from Rab. Ego, the separating force, is demolished. One joins the cadre of saints.

The experience called Bandagi, Worship of God, is rare. Billions of people keep failing to experience Bandagi. How blessed is the worshiper!

What is love of God? What is the definition of love of God?

Love of God is a powerful emotion. It is in response to God being a Parent and self being a child, Baalak of God. God cares for and showers affection on the baalak. In response, the baalak revers the Parent and always remembers the Parent with affection. Love is the emotion which binds Parent and baalak.

Mind in harmony with Guru is in union with Waheguru. Mind in union is free from bad and blessed with good. Among the bad are doubt and fear. Among the good are peace and Anand.

Example of concrete and natural truth is Sunshine.

Example of abstract truth, (a+b) squared is equal to a squared + b squared + 2ab.

As an example of eternal truth, Rab exists.

According to the Guru of Truth, the existence of God is the foundation of Divine Wisdom. It is on this foundation that precepts and emotions of Sikh faith are built by the Guru.

The goal of Divine Wisdom of Guru of Truth is to unite the mind of the Sikh with the indwelling Rab. The Guru succeeds in his goal if the disciple is earnestly committed to learning Divine Wisdom.

Reject dwelling on sad thoughts to be happy and upbeat.

Reject dwelling on worrying thoughts to be happy and upbeat.

Reject dwelling on anxiety-producing thoughts to be happy and upbeat.

Reject dwelling on depressing thoughts to be happy and upbeat.

To feel happiness, close your eyes. Think of gentle rainfall on the landscape.

Reject dwelling on depressing thoughts to be happy and upbeat.

To be happy, close your eyes. Think of being in a garden with beautiful, fragrant flowers.

Good physical and mental health goes a long way to focus the mind on an activity you choose to undertake, including Simran. If some health issue exists, then the mind is distracted. Remediation of the health issue is necessary to focus on an activity you choose to undertake.

Reject dwelling or thinking fear producing thoughts to be happy and upbeat.

While time keeps slipping away, people engage in diverse undertakings. Most are oblivious to The Timekeeper. Some lucky ones devote themselves to the Guru of Truth and the Eternal Being, while engaged in their worldly callings. They ‘project religious behavior into the day-to -day world’. The actions of such people are aimed at pleasing Bhagwan, the Lord, Supreme Being, Eternal Being.

Reject thinking thoughts of failure to be happy and upbeat.

To feel happiness, close your eyes and think of Kirtan you listened to and enjoyed. Lookup Kirtan by Maithili and listen.

Scan with your device.

Kirtan by Maithili

Reject dwelling on pessimistic thoughts to be happy and upbeat.

To feel happiness, close your eyes and think of being surrounded by caring people, Saints, who sing praises of The Lord.

Reject dwelling on angry thoughts to be happy and upbeat.

Reject dwelling and thinking greedy thoughts to be happy and upbeat.

To experience happiness, close your eyes, think of the success you wanted and received.

Reject dwelling on hostile thoughts.
Listen to the audio of Jap Ji Sahib. Close your eyes and listen to the recitation
To experience happiness, start each day by listening to Jap Ji Sahib.

Scan with your device.

Japji Sahib | Bhai Harbans Singh Ji

Reject dwelling on egotistical thoughts to be happy and upbeat.

Reject dwelling on revengeful thoughts.

To experience happiness, close your eyes. and think of something(s) that makes you feel good.

Reject dwelling on dismal thoughts to be happy and upbeat.

Reject dwelling on revengeful thoughts to be happy and upbeat.

The True Guru wants the believers to be happy and upbeat, in Chardi Kala.

Reject dwelling on agitating thoughts to be happy and upbeat.

Eyes enable us to see a variety of forms and colors. Ears enable us to hear a variety of sounds. Our nose enables us to smell a variety of fragrances. Tongue enables us to make a variety of sounds and taste a variety of foods and drinks. Touch enables us to judge a variety of temperatures and textures. These organs of the body are given to us for free. So are the tremendous varieties of functions they perform for us. They enable us to communicate, be entertained, to enjoy, to sing, to hear great music and much-much more.

What becomes our moral obligation for free bestowal of such wonderful blessings? For one, abiding gratefulness. Abiding and keen awareness. Simran, connectedness of mind.

Reject dwelling on harming others to be happy and upbeat.

Reject dwelling on jealous thoughts to be happy and upbeat.

Reject dwelling on unfair thoughts to be happy and upbeat.

To experience happiness, close your eyes, think of the mind engaged in remembrance of Rab, Rab noo yaad karna. This action is antidote to worrisome thoughts.

To Be Happy and Upbeat

Reject dwelling and thinking thoughts that are:

Sad, worrying, anxiety producing, depressing, fear producing, reminders of failure, pessimistic, angry, greedy, hostile, egotistical, revengeful, dismal, reminders of grudge, agitating, of harming others, jealous, unfair, unreasonable, and slandering.

Instead, listen to the audio of Jap Ji Sahib in the morning or anytime. Close your eyes and become one with the recitation.

Scan with your device.

Japji Sahib Paath| Bhai Trilochan Singh Ji

To be happy and upbeat, reject dwelling on slanderous thoughts.

To be happy and upbeat, reject thoughts of defaming others.

To be happy and upbeat, reject thinking irresponsible thoughts.

To be happy and upbeat, reject thinking of atheistic thoughts.

To be happy and upbeat, reject thinking Manmukh, self-willed thoughts.

To be happy and upbeat, reject thinking false thoughts.

To be happy and upbeat, reject harboring and thinking hateful thoughts.

To be happy and upbeat, reject thinking revengeful thoughts.

To be happy and upbeat, reject thinking discriminatory thoughts.

To be happy and upbeat, reject thinking thoughts that belittle others.

To be happy and upbeat, reject disrespectful thoughts towards anyone.

To be happy and upbeat, reject dwelling and harboring uncaring thoughts.

To be happy and upbeat, reject dwelling and thinking condescending thoughts.

To be happy and upbeat, reject dwelling and thinking backbiting thoughts.

To be happy and upbeat, reject dwelling and thinking thoughts of attachments to the false and temporary.

To be happy and upbeat, reject dwelling and thinking anxious thoughts.

To be happy and upbeat, reject dwelling and thinking of bothersome thoughts.

To be happy and upbeat, reject dwelling and thinking thoughts of tension.

To be happy and upbeat, reject dwelling and thinking stressful thoughts.

How to be Happy

Reject the following:

Sadness
Worry
Anxiety
Depression
Fear
Failure
Pessimism
Anger
Greed
Hostility
Ego
Revenge
Dismal
Grudge
Agitating
Harming
Jealousy
Unfair
Unreasonable
Slander
Defaming
Irresponsible
Atheistic
Manmukh
False
Hateful
Revenge
Discrimination
Belittling
Disrespectful

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Uncaring
Condescending
Backbiting
Attachment
Nervousness
Bothersome
Tension
Stress

One or more rejection thoughts may persist and resist rejection. If this happens, then divert the mind to activities such as exercise, paying bills, fixing a meal, listening to Katha of Shabad etc.

Close your eyes and think of a garden with beautiful fragrant flowers.

Close your eyes and visualize listening to great Kirtan which you remember and enjoyed. Recommended Kirtan by Maithili.

Scan with your device

Kirtan by Maithili Thakur & Bhai Harjinder Singh Ji Srinagar Wale

Close your eyes and think of being surrounded by nice and caring people (Saints).

Close your eyes and think of the success you wanted, and you received.

Listen to the audio of Jap Ji Sahib in the morning or anytime. Close your eyes and become one with the recitation.

Scan with your device.

Japji Sahib | Bhai Guriqbal Singh Ji

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Close your eyes and think of something(s) that makes you feel good.

Close your eyes and think of being grateful to God.

Close your eyes and think of your mind engaged in remembrance, Yaad, chetey karna of Rab. This is an antidote to worrying thoughts.

Close your eyes and think of realist and accomplishable happy thought(s). Keep a diary as you create these happy thoughts.

Example of happy thoughts are being blessed by Guru and Waheguru with good health.

Exercise self-control over getting excited, nervous, angry, frustrated when conversing with another person.

When feeling trapped by gloom, seek the help of Gurbani by reading or listening to Jap Ji Sahib or Sukhmani Sahib. Pray along.

What is the very best blessing of one's dreams? Imagine the very best blessing of one's dreams is to be welcomed to the presence of Sri Guru Granth Sahib, by the Guru. Imagine this happened when one also did supplication for the grant of good health.

If the very best blessing, that one could ask for from Guru and Rab, is received by one, then how is one to relate to Guru and Rab, after having been granted the best blessing?

The only right thing to do is to put one's head on the pious feet of Guru and Rab. But Rab has no feet.

A sincere and deeply felt gratitude creates a mental picture of lotus feet of Rab and one puts the head on the feet of Rab. If the head is on the lotus feet of Rab, then one's mind is indubitably in union with Rab.

Rab da kee pauna, ehdron putna uhdar launa.

Disengage the mind with Maya, engage it with Rab.

Uproot from here to plant it there.

Baba Buley Shah

LIST OF THE PRECEPTS OF SIKH GURUS

The following is the sequential list of precepts. It is hoped that this consolidated list would help the reader select a particular precept he or she wants to understand and then refer to the same precept as it is presented in the text, under the related chapter.

1. God Exists. He is known by his Grace through Guru's teachings.
2. Accept the absolute authority of God over His creation to unite with Him.
3. Egotism can only be overcome by acknowledging the sovereignty of God over His creation.
4. Things happen as enjoined by God.
5. God communicates with the language of love.
6. God is Self-Existent. He Exists because of Himself.
7. God views the True Guru and his disciples with special favor.
8. It is by God's Grace that one meets the True Guru.
9. God is not impressed by one's worldly merits.
10. Guru teaches his disciple many noble lessons.
11. Love of God brings about many honorable changes in the devotee.
12. God exalts His chosen ones.
13. God brought about His creation by a single order. No one can obstruct God's commands.
14. Sins are cleansed by God's Grace.
15. God's Grace makes one fit to worship Him.
16. No one knows the origin of God's creation.
17. There are universes upon universes in God's creation.
18. The humbles are honored by God.
19. No one will ever know the full scope of God's Greatness.
20. God's Grace is boundless.

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21. Invaluable and unique is every matter that relates to God.
22. God's seat of His eternal power is a mystery. Countless are those who sing His praises.
23. Divine Wisdom is distinctive.
24. Faith should teach divine wisdom, compassion and supremacy of God.
25. Nothing is imperfect about the actions of the Perfect Being.
26. Union of a devotee with God occurs with His Grace.
27. God is the cause of causes - the grand cause.
28. God is actively involved with His creation.
29. The quintessence of godly life is to imbibe the Nectar of God's Name.
30. The most worthwhile and rewarding labor is to devotedly- remember God.
31. God Exists. It is from God that all else came into existence.
32. God's seat of His eternal power is a mystery.
33. No one has the intellect to fathom the Greatness of God.
34. Peace and happiness are experienced by remembering God.
35. The only way to escape the grip of falsehood is to learn from those who are devoted to God.
36. Death is certain.
37. Only the True-Guru dispenses knowledge of the Truth.
38. The entire creation sings praises of God.
39. Forgetfulness of God leads to pitfalls and suffering in life.
40. Life's goal should be an earnest inner-connectedness with God.
41. All actions performed in life are judged by God.
42. Only the thoughts and deeds that please God are noble.
43. Forgetfulness of God leads to entrapment in falsehood.

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44. The Guru's instruction destroys all falsehood.
45. Self-gratification leads one away from remembrance of God.
46. Fake instruction leads one away from remembrance of God.
47. Guru unites his disciple with God.
48. Guru advises his disciple to congregate and share stories about God.
49. Fear of the Fearless destroys all fears.
50. Saints are those who live by Guru's instruction.
51. Peace and happiness are not possible in disjunction with God.
52. Death comes to all. One must live a noble life by following the Guru's instruction.
53. The Guru's instruction averts ignoble-thoughts and ignoble deeds.
54. Guru's instruction builds the boat in which one safely crosses the ocean of life.
55. Guru advises not to waste time and to begin remembering God.
56. The central issue of life is to learn from the Guru.
57. Fools seek the temporary and illusory.
58. God honors those who do not ignore Him for a moment.
59. Follow Guru's instruction to love the One who is Incomprehensible and who is Omnipresent.
60. True-Guru's instruction helps overcome one's fire of discontent.
61. To devote to God is to engage in the most profitable business.
62. One must make the most in this brief lifetime by worshipping God.
63. God enacts myriads of plays.
64. Worldly bonds prevent conjunction with God.
65. True faith enables one to distinguish between heaven and hell.

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66. Love of God is different than observance of rituals.
67. The godless cannot escape unworthy, immoral conduct.
68. Everyone is born with a road map of life.
69. Greatness of God cannot be fathomed.
70. It is by God's Grace that one is redeemed.
71. The temporary and illusory temptations snare everyone except Guru's disciple.
72. Speculations about God can never truly describe Him.
73. The devotee loves God with ardent affection.
74. No one except God Himself knows the true extent of His attributes.
75. To escape ill-thoughts and ill-deeds, one must follow Guru's instruction about God.
76. Living by falsehood, one's whole being is impure. Living by the truth, one's whole self is made pure.
77. As one sows, so one reaps. Sow the Name of God, reap peace and happiness.
78. No one ever has gotten rid of the impurities of oneself without devotion to God.
79. The real treasure is God's Name. It is obtained with Guru's instruction.
80. True love for God is what He values above all.
81. Deep understanding of True Guru's instruction connects one with God who loves His creation.
82. True love for God is forever and is had as a disciple of the Guru.
83. The godless person is off the right path and is without support.
84. All, other than the disciples of the True-Guru, are mired in dysphoria.
85. Guru's precepts bond one's mind with God. Then one is blessed with eternal peace and happiness.

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86. The outward scintillation without the love of God is futile. The disciple of the Guru worships God and enjoys the unique pleasure therefrom.
87. The disciple of Guru finds God dwelling within the heart and overcomes fear and worldly temptations.
88. The illusion of permanence conceals the reality of impermanence.
89. God is present in the ascetic as He is in the self-indulgent. Satguru (True Guru) teaches how to find the hidden, Indescribable God.
90. The world has gone astray under the spell of illusion.
91. Grace of God brings one to the Satguru who frees one of egoism.
92. Devotee of God comes into this world blessed by God.
93. God is the sole and grand cause of all that there is beside Him.
94. The span of human life is comprised of four distinctive stages.
95. True supplication before God is to ask for the blessing which makes it possible to praise Him.
96. To ignore Divine Wisdom of the Guru is to sink one's good fortune of having been given human birth.
97. The essential nature of the world is temporary like a white, lofty structure formed of smoke.
98. The true devotees of God cannot be praised enough.
99. We are obligated to worship our Creator and Sustainer.
100. God sanctions union or disunion with Him.
101. God is the only One who is Eternal. He is the sole cause of drama of creation. To love God is the highest virtue.
102. Observance of rituals to impress people does not cleanse one's mind.
103. God brings about the union of body and soul.
104. Devotion to God trumps all other efforts to free oneself from fear.

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105. Honesty is the corner stone of worship of God.
106. There is one specific way to unite with God.
107. What makes one a Musalman - a true follower of Islam?
108. To be truly-wealthy is to remember God with reverence and love.
109. To deserve the title of Musalman (Follower of Islam) is tough.
110. Everyone and everything in this world are here only for a limited time.
111. A true devotee of God remains loyal to Him under all circumstances.
112. The path of righteous conduct, which is illuminated by Guru's teachings, leads to true success in life.
113. Closeness to God saves one from harm and suffering.
114. The transformation of sugar cane juice into molasses and brown sugar teaches us something profound.
115. The cycle of birth and death is due to unfulfilled desires in the present life.
116. A foolish person always speaks that which has no abiding value.
117. Worship of God is the means to unite with Him.
118. God determines who is base and who is noble.
119. God is the only One who is Immortal. He is the Provider of His creation.
120. God's reign over His creation is eternal.
121. God's powers transcend the domain of possible.
122. God is Eternal. He is a Benevolent-Benefactor.
123. It is by God's Grace that one follows Guru's instruction.
124. That which pleases God happens.
125. The entire creation is under the absolute command of God.

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126. One ought to accept Guru's teachings unreservedly because the True-Guru dispenses nothing but Truth.
127. The way out of the conundrum of tyranny, corruption and mass-ignorance is worship of God.
128. There are irreconcilable differences between the disciples of Guru and those ignorant of Divine Wisdom of Guru.
129. Successful merchants are those who deal in the Name of God. The benefit of bathing at holy rivers pales before the benefit of worship of God.
130. Callousness of one's mind is the reason for disjunction with God.
131. Guru's Divine Wisdom enables one to experience the presence of God everywhere.
132. The choicest gift of God is His Grace which implants his worships in man's mind.
133. The fire of discontent can be extinguished only with the Name of God.
134. The Guru is the tree of contentment which bears flowers of faith and fruit of Divine Wisdom.
135. The Guru's words of Divine Wisdom are of surpassing elegance.
136. True Sikh is not a worldling; and is not discontent.
137. Disjunction with God creates a malevolent disposition.
138. Human nature is capricious but subject to the Will of God. Learnedness and sectarian allegiance do not unite one with God.
139. Learnedness and sectarian allegiance do not unite one with God.
140. True love of man with God is irresistible and consummate.
141. The devotee's thirst for remembrance of God is natural and is insatiable.
142. The Dhadee - singer of God's praises - sings in God's presence. He is in union with God.

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143. A wrong cannot be wished away. It can only be righted or forgiven.
144. Pain and pleasure - physical or mental - are ordained by God.
145. Disconnected with God, people become befuddled, fearful and self-destructive.
146. The Grace of True- Guru brings about choicest blessings for the disciple.
147. Ritualism, no matter how austere, accrues no spiritual or moral benefit to the adherent.
148. The True-Guru always eulogizes the Eternal and Inscrutable One.
149. Capriciousness changes into faithfulness with God's Grace.
150. The True-Guru's job is to sing praises of God. This job is assigned to the True-Guru by God Himself.
151. Humble deportment towards God is essential to conquer the malady of fear.
152. There are antecedents to union with God.
153. The invaluable crown jewel - imperishable soul – dwells in the body.
154. God is engaged in the business of His worship.
155. One cannot escape sinful conduct without the help of God.
156. One enjoys the Ambrosia of God's Name when the mind is focused on God in a steady manner with the guidance of Guru.
157. To conquer one's ego is to unite with God.
158. The purity of body and mind is achieved in connectedness with God.
159. God, The Indescribable One, gives knowledge about Himself through the Guru. He gives the ambrosia of His Name to drink.
160. Union with God is beyond ethics, wealth, worldly success and salvation.
161. The Ambrosial Name of God keeps one healthy. Otherwise, the body becomes the instrument of all sorts of vices.

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162. Everyone is inflicted with five invincible passions. Devotion to God is the only way to conquer these passions.
163. Asceticism practiced ritually and without purity of inner self, is meaningless.
164. Nothing excels God's Name in curative power or as aim of devotion.
165. The cycle of birth and death is due to disjunction with God and sinful acts.
166. Mankind wastes away the precious gift of life - gives away a diamond to gain a kowri.
167. The love of Guru's disciple for God is natural and ingenuous.
168. Everyone's days in this world are numbered. Aspire for union with God.
169. The Guru's wisdom changes one's perspective and character.
170. An undisciplined mind is akin to an elephant in the jungle.
171. Peace, happiness and worship of God cannot be gained without subduing the passions that corrupt the mind.
172. Worship of God is the only way to peace and happiness in life.
173. God's sway is over both the ignorant and the wise.
174. The pursuer of falsehood cannot be free. Only Truth sets one free.
175. The Yogee, one who is in union with God, learns from and devotes to the True-Guru.
176. Guru is obeisant to him who is enamored with God.
177. God is opposed to egotism. He destroys the egotist.
178. Worship of God trumps all other pursuits and fulfillments.
179. The devotee of God is content only by experiencing the pleasure that comes from worship of God.
180. Hail the Guru who unites his disciple with God.

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181. Egotism causes disjunction with God. Disjunction with God causes the cycle of birth and death.
182. Nothing in God's creation is forever except the affinity to God.
183. The fundamental focus of Guru's disciple is on Truth. The disciple does not engage in falsehood or evil deeds.
184. A worthless sinner can be redeemed by the Grace of God.
185. God's Grace enthralls His worshiper by the impact of His attributes upon the mind of His worshiper.
186. Only Guru's wisdom can free us from the grip of ignorance and falsehood.
187. God and His devotee are linked together by true love.
188. One cannot live a truly honorable life without the love of God.
189. Acceptance of Guru's wisdom leads to happiness and self-satisfaction.
190. Union with God produces supreme fulfillment and joy.
191. God loves the one who becomes worthy of His love with Guru's teachings.
192. Profound affection for the Guru frees the devotee from chains of falsehood.
193. The True Guru connects his disciple with God; bestows peace; destroys anxiety.
194. Shelter of God is the only way to be free of falsehood and be liberated from the cycle of birth and death.
195. Attraction to falsehood is overcome only by devotion to God.
196. God is The Provider. Devotion to the Kind One frees one of worry.
197. The aim of human life must be no other than the worship of God.
198. Divine Wisdom of True Guru transforms disciple's character.
199. The wisdom of True Guru gives many benefits to the disciple and saves him from harm.

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200. Longing for God is satisfied only by union with Him.
201. Focus on the Eternal should not be forsaken in favor of temporary attachments.
202. God is like a unique and invaluable jewel whose true worth is revealed only by the True Guru.
203. 'Peace and joy in life' is not had by merely debating the contents of religious books.
204. An indifferent or loathsome attitude towards God causes great harm.
205. One is in union with God when one is naturally focused on God.
206. The way to unite with God is through humility and Grace of God.
207. Devotion to God is because of emotional bonds with Him.
208. The devotee is willing to relinquish everything to see God.
209. One is in union with God if God so decrees, otherwise one is tied to the cycle of birth and death to suffer.
210. Worship of God improves one's character beyond imagination.
211. God honors those who are humble before Him.
212. One needs to devote oneself to the Real, not to the illusory.
213. If God casts His Glance of Grace, then the devotee worships Him without interruption. The devotee is in union with God.
214. Inner peace and happiness cannot be had without valuing the wisdom of True Guru.
215. Devotion to God ought to be thorough.
216. God is All-Forgiving. He forgives unconditionally.
217. Disjunction or conjunction with God is decreed by God.
218. Devotion to God ends all suffering.

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219. God is present in the mind of His devotee. The true devotee and God are inseparable.
220. Devotion to God trumps all deeds considered meritorious.
221. The devotee of God aspires for the blessing that makes him humblest of the humble towards other devotees of God.
222. Intrinsic connectedness with God is the only state when the mind experiences peace and contentment.
223. He who is liberated by God is humble towards God and is under the control of no one else.
224. Nothing is imperfect about the actions of the Perfect Being.
225. Reverence of Guru gives the disciple inner-peace; irreverence condemns the rude person to self-degradation.
226. Worship God Who exists eternally. This worship is par excellence.
227. Worship of God accrues untold benefits.
228. All wishes are fulfilled of the person who God blesses with His Grace.
229. God favors the humble. He disfavors the egotistical.
230. Death is certain.
231. God is All-Forgiving. He uses various remedies to put His devotee on the right course.
232. The disciple of Guru is contented in enjoying the Ambrosial Name of God.
233. One merges into the Eternal at the zenith of devotion to the Eternal.
234. Protection and Grace of God are had with faith in God.
235. Union with God takes place at the pleasure of True Guru.
236. Protected by God, one is free of all afflictions.
237. Any idea and its entertainer or any act and its performer have worth only if God acknowledges them.

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238. Guru has great admiration for God. Guru is obeisant and devoted to God.
239. The devotee of God has a frank and intimate relationship with Him.
240. The quintessential precept of Guru's wisdom: Remember God, for it is the most Sacred Truth.
241. Worship of God is possible only by acknowledging the sovereignty of God over the entire creation.
242. Love of God brings about many honorable changes in the devotee.
243. The blessings and wisdom of Guru endow the mind with the Ambrosial Name of God and purify it.
244. All, the believer and the non-believer are obedient / subservient to God.
245. Humility towards God brings one closer to Him. Egotism distances one from God.
246. To be unduly attached to others in life results in repentance at the end of life.
247. True worship makes the devotee one with God.
248. The disciple of Guru is rewarded with eternal wealth which is earned by the worship of God.
249. Life lived in disjunction with God is always dishonorable.
250. Fellowship with devotees of God is the premier means to unite with God.
251. The devotee: Worships (loves and reveres); has guidance of; has faith in; cannot live without, is in union with God.
252. If devotee's worship of God is natural, intrinsic, automatic and on-going, then he is in union with God.
253. World is the House of God. He lives in it, and he scrutinizes the deeds of all.
254. The cure of egotism is in commitment to Guru's teachings by the Grace of God.

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255. The Creator manages His creation as He pleases.
256. Guru's supplication to God.
257. God has unique and wonderful attributes.
258. Guru Gobind Singh Ji is committed to only the shelter of God.
259. Worship of God is the only way to escape dire predicament at death and in the afterlife.
260. The cycle of birth and death continues without the knowledge of wisdom of True Guru.
261. Those who are sincere in their love for God are His true devotees.
262. To pretend to be pious while engaged in ungodly acts does not endear one to God.
263. The climax to worship of God is union with Him, as water with water.
264. The Grace of Guru delivers one from worldly snares.
265. The devotee of God enjoys supreme bliss.
266. God is Omnipresent. Recognize Him in the body.
267. God answers His devotee's prayers.
268. The wisdom of Guru focuses disciple's mind on God.
269. To listen to the readings of Puran is of no use without worship of God and without regard for humanity.
270. God is Inseparable from the person whom He makes His Own.
271. If the longing for God is intense, then He appears to the devotee.
272. Lowly is the life of a person without the wisdom of Guru.
273. One must part company with those who do not worship God.

SPIRITUAL PROGRESS REVIEW OF PROGRESS THE DEVOTEE MAKES TOWARDS SEHAJ

In the process of learning Divine Wisdom from the Guru and making progress towards Sehaj, the disciple is the best judge of progress made towards understanding the precepts of wisdom. Self-evaluation, using the inner voice of truth, informs the disciple if there is mental distance to be travelled to catch up to the thoughts and emotions of the Guru. If the disciple is indeed sincere in learning Divine Wisdom, then there is an inner voice.

The company of fellow disciples, who are advanced in their understanding of Divine Wisdom of Guru, proves to be very beneficial towards further gains in internalizing the thoughts and emotions of Guru.

PACE OF PROGRESS OF DEVOTEE TOWARDS SEHAJ

There is a basic and an important precept of Sikh Religion. This precept states that Life on Earth is tied to the cycle of birth and death. This cycle continues because of good and bad deeds done in life till an individual breaks free from the bondage of falsehood. The wisdom of Guru sets the disciple free.

To be born as a human being is due to great fortune and good deeds in the previous birth. These good deeds include worship of God in the prior birth as well as having had come under the influence of some worshipper of God, a saint, in prior birth. Derived from this precept is the idea of 'awareness of God' an individual is blessed with from birth. As such individuals mature, their levels of awareness of God may range from a rudimentary level to a high level of awareness of God. It follows that the pace of progress would vary based on level of awareness of God, to begin with. Some reach the mental state of Sehaj - state of perpetual connectedness with God, Guru and Saints - more quickly than others, depending on the spiritual progress made in prior life.

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TWO STATES OF AWARENESS (THOUGHTS AND EMOTIONS) LEARNT BY THE DISCIPLE FROM GURU

The thoughts and emotions that are learnt from the Guru about God, Guru and Saints exist in the mind of a disciple in two states:

1) A passive and dormant state.

2) An active state. In the dormant state, the thoughts and emotions exist in the mind but not at the conscious level. The lessons learnt from the Guru are in the mind as firm commitments or deeply held beliefs, but not at the conscious level. In the active state, the thoughts and emotions are experienced at the conscious level. In this state, there is conscious connectedness of the devotee with God, Guru and Saints.

TECHNIQUES TO GAIN CONNECTEDNESS WITH GOD, GURU AND SAINTS, AT THE CONSCIOUS LEVEL

The mind tends to revert to the passive state from the active, conscious state of divine thoughts and divine emotions in the mind. The mind does not sustain a conscious state of connectedness with God, Guru and Saints. The lethargy, inertia of mind and distractions obstruct conscious connection with God. Also, the effort to overcome resistance of mind to connect with Him is often problematic and, hence discouraging.

The external circumstances of life may be too negative and powerful for the devotee for him to withstand and remain connected. Such circumstances may cause disruption or distraction from connectedness at the conscious level. However, if the wisdom of Guru is held deeply in mind, then the persistence and resilience of mind reconnect the devotee with God, Guru and Saints. The power of reverence and love of the devotee for God, Guru and Saints can overcome the impact of any adverse circumstance. In addition, devotee's prayer for Grace of God is always of great help to remain connected.

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There are techniques of sustaining connectedness. These techniques are helpful only after the disciple of Guru has learnt lessons of Divine Wisdom with some clarity, from the Guru and has made emotional links with God, Guru and Saints with the help of Gurbani. The emotional links may not be well established yet. However, the techniques, over time, would help the disciple understand lessons of Divine Wisdom with more clarity. The techniques would also further strengthen the emotional links with God, Guru and Saints.

The techniques activate the dormant state of thoughts and emotions into the active state. These techniques act as yeast to start the fermentation process, linking the mind with God, Guru and Saints at the conscious level. If practiced with devotion, the following techniques help in connecting the devotee with God:

• Maintain good physical and mental health.

• Audibly speak Sat Naam, Waheguru (Attributes of God) to connect with Him. Sat Naam means, "The One who is Eternal". Waheguru means, "The Perfect Guru, the wondrous Guru, deserving of obeisance and high praise by the devotee of God and disciple of Guru".

• Whisper Sat Naam, Waheguru.

• Silently reflect on Sat Naam, Waheguru.

• Silently move the tongue to mimic speaking Sat Naam, Waheguru.

• Reflect on Sat Naam while breathing in and reflect on Waheguru while breathing out. May do this in the reverse order.

• Silently sing, making a tune of any Shabad of Gurbani.

• Whisper a tune of any Shabad of Gurbani.

• Audibly sing making a tune of any Shabad of Gurbani.

• Listen to Keertan of high quality and participate when possible.

• Recite Sat Naam, Waheguru in the company of other disciples of Guru.

• Acknowledge and feel the presence of God everywhere, in everyone and in own mind.

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• Read or listen to recitation of Gurbani with understanding and devotion.

• Repeatedly affirm connectedness with God, while rejecting the awareness of disjunction with Him.

• Dwell on connectedness of mind with God, Guru and Saints. This magnifies and intensifies the awareness of connectedness with God, Guru and Saints.

• Dwell on various attributes of the Personality of God, as stated in the Divine Wisdom of Guru.

• Supplicate to God, Guru and Saints for Grace and request for the blessing of connectedness with them.

• Reflect frequently on the narratives of glorious history and heritage that a Sikh is blessed with.

• Utter words of reverence and love for God, Guru and Saints.

• Meditate on the power of God, Guru and Saints to protect and guide those who have faith in them.

• Be grateful for the blessings of God, Guru and Saints. Often remind self of such blessings.

• Remember and honor the lives of Gurus, Martyrs and Saints of Sikh Religion.

• Intently listen to Sikh Ardaas (Formal supplication).

• Do good deeds.

• Entertain and act on noble ideas.

• Expel negative and mean thoughts from the mind.

• Pay full intention while reciting or listening to Gurbani. Control distracting thoughts.

• Share understanding of God, Guru and Saints with others.

• Avoid entertaining egotistical thoughts and making egotistical claims.

• Cultivate a humble deportment.

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• Be humble towards God, Guru and Saints.

• Never demean anyone.

• Often remind self of precepts of Guru Granth Sahib.

• Never lose hope for eventual connectedness with God, Guru and Saints.

• Be hopeful of the help of God, Guru and Saints in dealing with issues of life.

• Impress the mind that it is due to great fortune that one aspires for connectedness with God, Guru and Saints.

• Often reflect on own deep regard and affection for God, Guru and Saints.

• Perform Sewa. Serve fellow Sikhs without financial compensation. Donate time, energy and skills to address the needs of other human beings. Respect and serve nature.

• Attend assembly of fellow devotees of God / fellow disciples of Guru. Participate in devotional expressions of members in the assembly. Participate in their activities aimed at serving the congregation.

• Cultivate virtues such as truthfulness, contentment, mercifulness / empathy, faith / morality and forbearance.

• Praise God, Guru and Saints as often as possible. Do this privately and publicly -- in the assembly of Sikhs.

• Ponder the meanings of Shabads of Guru Granth Sahib.

• Read or listen to the reading of Guru Granth Sahib.

• Increase the intensity of own humility towards God, Guru and Saints. Lower the humility to ever-decreasing levels. Lower the level of humility, closer is the devotee to God, Guru and Saints.

• Push back and reject the awareness of disconnection when such awareness appears in the mind towards God, Guru and Saints; instead, boldly affirm connectedness. Affirm that the mind is connected in great reverence and great love towards the Triad.

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• Remind self that nothing else equals in esteem / affection that a devotee has for God, Guru and Saints.

• Remember God, Guru and Saints with tenderness of heart. This means to have a good measure of reverence, good measure of gratefulness, good measure of humility and good measure of love towards each of the Triad.

• Try to simulate the tenderness with which Guru praises God.

The above techniques to gain connectedness with God, Guru and Saints may also be used to self-evaluate the level of clarity in understanding the thoughts and emotions expressed in Gurbani. By converting each of the techniques into a question, one can use the questions to self-evaluate one's level of understanding of Gurbani. For example, consider the question:

Do you entertain and act on noble ideas? If the answer is no, then it means that one lacks proper understanding of Guru's wisdom. Do you supplicate to God, Guru and Saints for Grace and request for the blessing of connectedness with God, Guru and Saints? If the answer is yes, then one is helping oneself to increase the chances of gaining connectedness with God, Guru and Saints.

THE DIVINE AND SPIRITUAL EXPERIENCE

NATURAL TENDENCY OF MIND TO WORSHIP GOD LEADS TO DIVING EXPERIENCE

Overtime, the persistence in using the techniques mentioned, to connect with God, Guru and Saints results in more episodes of effortless and automatic connectedness with them. Also, over time, the effort to connect with God, Guru and Saints creates a natural inclination in the mind of disciple to worship God, Guru and Saints, with love and reverence. This worship produces Divine Experience in the mind.

CHARACTERISTICS OF DIVING (SPIRITUAL) EXPERIENCE

The worship of God produces countless benefits for the disciple of Guru. One of the premium benefits of worship is Divine Experience. Divine Experience or spiritual experience produces the following in the mind of the devotee of God:

- Joy.
- Ras --Pleasure, a good feeling.
- Optimism.
- Hopefulness.
- Inner peacefulness.
- Inner happiness.
- Poise.
- Contentment.
- Kindness towards others.
- Healthful feelings about own body and mind.
- Freedom from Fear.
- Freedom from worry.
- Upbeat outlook.
- Freedom from negative thoughts.
- Absence of jealousy and ill will towards others.

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• Experience of intimate connectedness with God, Guru and Saints.

• Absence of privation.

• Inclination to have sincere and truthful dealings with others.

• Control over lust, anger, greed, falsehood and egotism.

• Great reverence of God, Guru and Saints.

• Deep devotion to God, Guru and Saints.

• Faith in Divine Protection from harm.

• Firm faith in God as the Grand Cause of everything in His Grand Design of creation.

• Abiding commitment to the precepts of Guru.

• Conviction that the Divine Experience happens because of the Grace of God, Guru and Saints.

• Awareness of the attributes of the personalities of God, Guru and Saints.

• Gratitude to God, Guru and Saints for their blessings.

• Deeper understanding of the divine emotions, towards God, Guru and Saints, expressed in Gurbani.

The Divine Experience or the Spiritual Experience happens when the awareness of mind, as a blend of divine thoughts and divine emotions, ascends to the Dasam Dwaar and is focused there instead of any other part of the body. This Dwaar is inside the head. It is invisible. It is here that God gives the experience of His Presence to His devotee. The Spiritual Experience happens when the 'ascended awareness' experiences the Presence of God.

With the Grace of God, the link of true love and deep reverence of the disciple of Guru with God becomes steady - ever present. The Dasam Dwaar is inaccessible no more. The faculty of awareness of the devotee remains in the Dasam Dwaar, in the Presence of God. The thoughts and emotions of Guru expressed in Divine Wisdom are now understood by the disciple with full clarity. The sporadic events of Divine Experience become more frequent and finally the Divine

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Experience becomes on-going. The devotee experiences Sehaj which is the natural, on-going and automatic connectedness of mind with God, Guru and Saints, in love and reverence. At this juncture, the need for effort to connect with God, Guru and saints ceases. The techniques to connect with God, Guru and Saints are needed no more.

Their nature changes from forms of effort to elements of the Divine Experience. The connectedness is now permanent. The resulting Divine Experience is also permanent. The devotee experiences a natural and unceasing flow of awareness of the Divine. The mind is focused on and absorbed in God.

According to the Guru, the union of His devotee with God is preordained by God. The journey from disconnection to connectedness with God is also preordained. The journey is successfully completed with the guidance of Divine Wisdom of Guru.

DIFFERENCE BETWEEN SEHAJ (AUTOMATIC CONNECTEDNESS OF MIND WITH GOD, GURU AND SAINTS) AND THE CONNECTION MADE WITH EFFORT

There is a difference in the quality of connectedness that results from effort, through various techniques noted above and others, and the connectedness which is experienced without effort. The latter is called Divine Experience. Both are forms of worship -- remembrance of God, Guru and Saints, with reverence and love. As reverence and love become deep, the Divine Experience becomes more frequent. Eventually, the Divine Experience becomes on-going. The effort to connect with God, Guru and Saints is not needed. This state of awareness is called Sehaj. This state of the mind always remains unchanged. Spiritual pleasure is experienced in this state of awareness.

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SPORADIC DIVINE EXPERIENCE

The progression of devotion for God, Guru and Saints ends in effortless and on-going connectedness of mind with God, Guru and Saints. Over time, the devotee periodically experiences a state of awareness which is named as the Divine Experience. The characteristics of Divine Experience have been stated above. When does the experience occur? Below are some of the instances when it occurs:

- Just happens spontaneously.
- While listening to Keertan - singing of Gurbani.
- While listening to the moving accounts of the lives of Sikh Gurus and Saints.
- While reading the moving accounts of the lives of Sikh Gurus and Saints.
- While reading Gurbani.
- While listening to the recitation of Gurbani.
- While in the company of a Saint.
- While in the company of fellow-disciples of Guru Granth Sahib.